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RECENT DISCOVERIES IN PALESTINE.

ONE of the most characteristic traits of our age is its taste for archeological research. Thanks to the zeal of a host of indefatigable explorers the past has revealed to our generation a multitude of secrets. To say nothing of the discoveries made in Italy, Greece, Asia Minor, Tunis, etc., the history of Egypt has risen, so to speak, from its tombs, and that of Assyria has come forth from amidst the heaps of ruins beneath which it slumbered unknown for ages.

As regards the Holy Land, it has, up to the present time, yielded but few specimens of ancient monuments to the explorer. The reason of this scarcity of monuments in Palestine is due not merely to the relatively small territory which that country occupies but probably more so to the character of the people which inhabited the same.[1]

1 It must be remembered that the Jews were not a race of builders in the same sense as their Assyrian or Egyptian neighbors, whose despots sought their chief glory in the perpetuation of their names by the construction of gigantic monuments, palaces and tombs. The very traditions of the Hebrew race, leading them back to the pastoral and nomadic life of their venerated forefathers, such as Abraham, Jacob, Moses, were contrary to the pagan custom of self glorification, and, if we except Jerusalem with its magnificent temple which turned the energies of the entire race to glorifying Jehovah, there is hardly a city in Palestine which does not derive its secular importance solely from the fact that it had become some kind of a trade-centre of the nations which successively dominated the Jewish people.—ED.

Nevertheless we may believe that intelligent and patient research will not remain without fruit; for if less than might be expected has been discovered, thus far, it is due in great measure to the fact that but little effort has been made to discover anything. Within the last twenty years, however, some very important finds have been brought to light, the first of which are due, not to the explorers, but to the natives or to a sort of chance. The existence of the famous *stela* of Mesa, King of Moab, which is at present preserved in the museum of the Louvre, was discovered in 1870, by the Arabs. The inscription of Siloe, at present in the museum of Constantinople, and the most important, after that of King Mesa, which we possess in the Hebrew, was found by an Arab child whilst bathing in the pond. These accidental discoveries are a proof that systematic and well-directed researches would, without doubt, lead to abundant and valuable results. Recent finds confirm this supposition. Several discoveries have been made at Tell-el-Hésy[1] by English explorers, and an African missionary, P. Cré, has found at Jerusalem a small monument full of interest to biblical students.

We propose here to give some details in reference to these two discoveries.

I.

It will be remembered that already in 1890 Mr. Flinders Petrie had made considerable discoveries at Tell-el-Hésy, the ancient Lachish. Mr. F. J. Bliss continued the researches during the period from 28th of March to 26th of May, 1892, meeting with unexpected success. Among other things he brought to light a cuneiform tablet which justifies the hope that the history of Palestine before the time of Moses will eventually reveal to us some of its secrets.

Mr. Bliss himself relates the manner of the discovery of this treasure in his *Report of the Excavations at Tell-el-*

1 Situated toward the South-west of Jerusalem, near the road which leads to Gaza, about three-fourths of the way. On most recent maps it is marked distinct from Lachish.—ED.

Hésy, published in the January number, 1893, of the *Quarterly Statement*. "The reward," says he "for the season's toil came when we were at work on the stratum under the ashes. On Monday, May 16, ten days before we closed the work, I was in my tent with Ibrahim-Effendi, when my foreman, Yusif, came in with a coffee-colored stone in his hand. It seemed to be curiously notched on both sides and three edges, but was so filled in with earth that it was not till I carefully brushed it clean, that the precious cuneiform letters were apparent. Then I thought of a day, more than a year before, when I sat in Petrie's tent at the Pyramid of Meydum, with Professor Sayce. He told me that I was to find cuneiform tablets in the Tell-el-Hésy, which as yet I had never seen; and gazing across the green valley of the slow, brown Nile, and across the desert beyond, he seemed to pierce to the core, with the eye of faith, the far away Amorite mound. As for me, I saw no tablets, but I seemed to be seeing one who saw them."

This precious cuneiform monument, about 3 by 2½ inches, is the first epigraphic antemosaic monument which had been discovered on the soil of Palestine. We reproduce here its translation as given by Mr. Sayce in the *Quarterly Statement* and which is more exact than the one made by the same eminent scholar in *The Academy* of 9th July, 1892.

1.—To the officer (governer) say: Bal (?) . . . . . .
2.—. . . . . *abi*
3.—at thy feet I prostrate myself.
4.—Verily thou knowest that
5.—have brought (?) Badu (?)
6.—and Zimrida
7.—the spoil (?) of the city, and
8.—says
9.—Dan—Hadad to Zimrida
10.—my father: The city of Yarami
11.—has sent to me;
12.—it has given me
13.—3 (?) pieces of green wood (?) and 3 slings
14.—and 3 falchions,
15.—since I
16.—am prefect (?) over the country

17.—of the king, and against me
18.—it has acted ;
19.—and until my death is there fighting.
20.—As regards thy . . . . . .
21.—which I brought (?) from the enemy
22.— . . . . . and I have sent
23.—Bel (?) – bain – la (?) ; and
24.—rabi – ilu – yu – ma – [Khir]
25.—has despatched his brother
26.—to this country
27.—to [strengthen it].

It is supposed that this letter dates from about the year 1400 or 1500 before our present era. The Zimrida of whom it speaks was already known through the cuneiform letters found at Tell-el-Amarna in 1887.[1] He was governor of Lachish under the reign of the Pharaoh Khu-n-aten, and a letter from the king of Jerusalem addressed to the king of Egypt informs us that he was killed at Lachish "by the servants of the king." The correspondence of Tell-el-Amarna contains a letter of Zimrida (or Zimridi) himself, addressed to the Pharaoh; and from the different facts taken together we come to the conclusion that Tell-el-Hésy is the very site upon which the ancient Lachish stood.[2]

1 Among the cuneiform tablets found at Tell-el-Armana are dispatches from the Governor of Lachish to the Egyptian Monarch. The dispatches imply that there was an archive-chamber in which their duplicates and the answers to them were preserved.

The remaining letters found at Tell-el-Amarna, since then, number several hundreds. The deciphering of these, after having occupied the careful study of such scholars as Dr. Winckler, Prof. Sayce, Major Conder, has lead to important conclusions, not only regarding the historic antecedents of Palestine, but likewise in regard to the Hittite language, of which we now possess a full vocabulary of four hundred words. It is shown to be a Mongol language, resembling the Turkic of Central Asia, consequently, having no connection with the Hebrew or Aryan.—ED.

2 Regarding the discovery of the true site of Lachish, Professor Sayce wrote from Oxford in 1890: In the immediate vicinity of Khurbet el Ajlân rise two *tels* or artificial mounds, the smaller Tel en Nejileh to the larger Tel-el-Hésy. About three miles from the latter is Umm-el-Laquis, in which modern writers have seen the site of Lachish. It certainly was the site of the Lachish of Jerome's *Onomasticon*, but excavations have now put beyond question the fact that this Lachish was never anything more than a mere village, which had no existence before the Roman age. The name of the

The city of Lachish plays a conspicuous part in the history of the chosen people of God. Its king was one of the confederates whom Josue defeated by a miracle in the battle of Bethoron. (Josue, x, 3, 5, 23, 31-35.) Roboam fortified it. (II Chron. xi, 9.) Amazias perished here, the victim of a conspiracy. (IV Reg. xiv, 19; II Chron. xxv, 27.) In the war of Sennacherib against Ezechias, king of Juda, it is repeatedly mentioned. (IV Reg. xxviii, 14, 17; Is. xxxvi, 2; II Chron. xxxii, 9.) The King of Assyria took possession of it (Cf. II Reg. xix, 8; Is. xxxvii, 8), and on his return from Ninive he caused it to be represented upon the walls of the palace in those beautiful bas-reliefs preserved in the British Museum, of London. Nabuchodonosor besieged it. (Jer. xxxiv, 7.) The Jews dwelt there after the Babylonian captivity. (II Esd. xi, 30.) Idolatry was held in high honor by its inhabitants, and this example proved a sad misfortune to the children of Juda, whom the prophet Michaeas (i, 13) bitterly reproaches on this account. However, the site of the city has remained unknown until our day. But now the discoveries of Mr. Flinders Petrie and of Mr. Bliss leave not the least doubt of the fact that the city of Lachish once occupied the actual site of Tell-el-Hésy.

The other monuments which have been found in this locality, Babylonian cylinders, or such as suggest imitation of the Babylonian cylinders, some of them dating back 1500 or 2000 years before our era, amber chaplets and various other objects, attest that from a very remote period it was the centre of quite an advanced civilization.

older Lachish must have been transferred to it after the abandonment of the ancient city, which took place, at all events on the part of the Jews, before the Babylonian Exile. The older Lachish is represented by the Tel-el-Hésy. This is one of the most imposing objects in the plain of Judea, above which it rises to a height of nearly 120 feet. Sixty feet of this consists of an artificial mound, formed by the decay of the successive cities that stood upon the spot. . . . The discoveries by Mr. Petrie prove that in Palestine, as in Egypt and Assyria, there are monuments of the past hidden beneath the soil, which go back not only to the age of the Kings, but even to that older Canaanitisn period which preceded the invasion of the Israelites.—ED.

There is reason to hope for further discoveries in this locality as well as on the ancient sites in southern Palestine and along the coast of the Mediterranean. If a lucky explorer were to ascertain some day the position of Cariath-sepher, the "City of Books," who can tell what treasures he might unearth there? The find of the cuneiform tablet of Tell-el-Hésy, which corresponds to that of Tell-el-Amarna, justifies every hope in this respect. By it we are put in possession of incontestable evidence regarding the state of intellectual culture to which Palestine had attained before the age of Moses, and of the fact that the inhabitants in that country were familiar with the art of writing. It is not so long ago that it was maintained that Moses could not have written the Pentateuch because the art of writing had not been popularized in his time. This difficulty can no longer be alleged. In proportion as discoveries are multiplied in the East the objections against the Sacred Books made with so much assurance, will vanish like smoke.

II.

The discovery made by P. Cré at Jerusalem is of a very different kind from that of Tell-el-Hésy, but it is not less interesting. The African missionaries known under the name of Pères Blancs (White Fathers) are a congregation founded by the late Cardinal Lavigerie, which renders important service not only to the cause of civilization and the propagation of the faith, but likewise to the science of archeology. They are established in the monastery connected with the Church of St. Anne, in Jerusalem, and there have opened a small Biblical Museum, which will, under the blessing of God, grow and is likely to aid much in the defense and proper understanding of the Sacred Books. Here may be seen, among other objects of interest to biblical students, a large stone, which is, as far as we are aware, the only specimen discovered up to our own day of the *Kikkar* or Hebrew "talent." We have drawn the details of its history from a conference given by P. Léon Cré in the school of biblical studies at the

convent of the Dominican Fathers in Jerusalem and from information which we received from the lips of the fortunate discoverer himself. One day, in November 1889, P. Cré, whilst engaged on the grounds attached to St. Anne's, saw half buried in the soil, a large round stone somewhat like a gigantic apple or watermelon, with its upper side hollowed out like a cup and filled with water. Somehow the thought occurred to him that this might be an ancient weight, the "talent," in Hebrew *Kikkar*, that is to say "round" or "a round thing," so called from its form. He rested his conjecture simply upon the shape of the stone which had the appearance of being wrought, and upon the fact that the primitive weights of the Hebrews were stones. In washing it carefully the missionary gradually noticed a certain number of written characters at each extremity. The weight of this stone is forty-two kilogrammes less one hundred grammes, which is about the weight of three thousand Hebrew sicles, or the supposed value of a *Kikkar* or "talent." The Hebrew sicle weighed ordinarily about fourteen grammes. The stone discovered by P. Cré would therefore correspond to the Hebrew "talent," supposing that in course of time it has sustained a slight decrease in weight, or else that it was from the beginning somewhat below the regular and normal weight, owing to the difficulty which must have been experienced at that age to obtain a weight of rigorous exactness.

The missionary of St. Anne supposes that the hollow cup at the one extremity may have been intended to facilitate the handling of the stone; as it allowed a person to take hold of one end with one hand, whilst with the other the body of the stone could be more easily lifted. Moreover the inside of the cavity had made it possible to diminish any excess of weight by means of a few strokes of the chisel, so as to reduce the bulk of the stone, as nearly as could be done, to the normal weight.

The stone belongs to the species of white limestone which grows harder with age. It abounds in the neighborhood of Jerusalem, but is much rarer in the rest of Palestine. The natives call it *malaki* "royal"; and there is good reason to

believe that it was this stone which Solomon made use of in the construction of the Temple.

The piece, being of oval shape, is 367 millimeters ($14\frac{9}{20}$ inches) in length; its largest circumference is 96 centimeters ($37\frac{4}{5}$ inches); its greatest width A-B, is 30 centimeters ($12\frac{3}{5}$ inches), and the least, C-D, 28 centimeters ($11\frac{3}{5}$ inches).

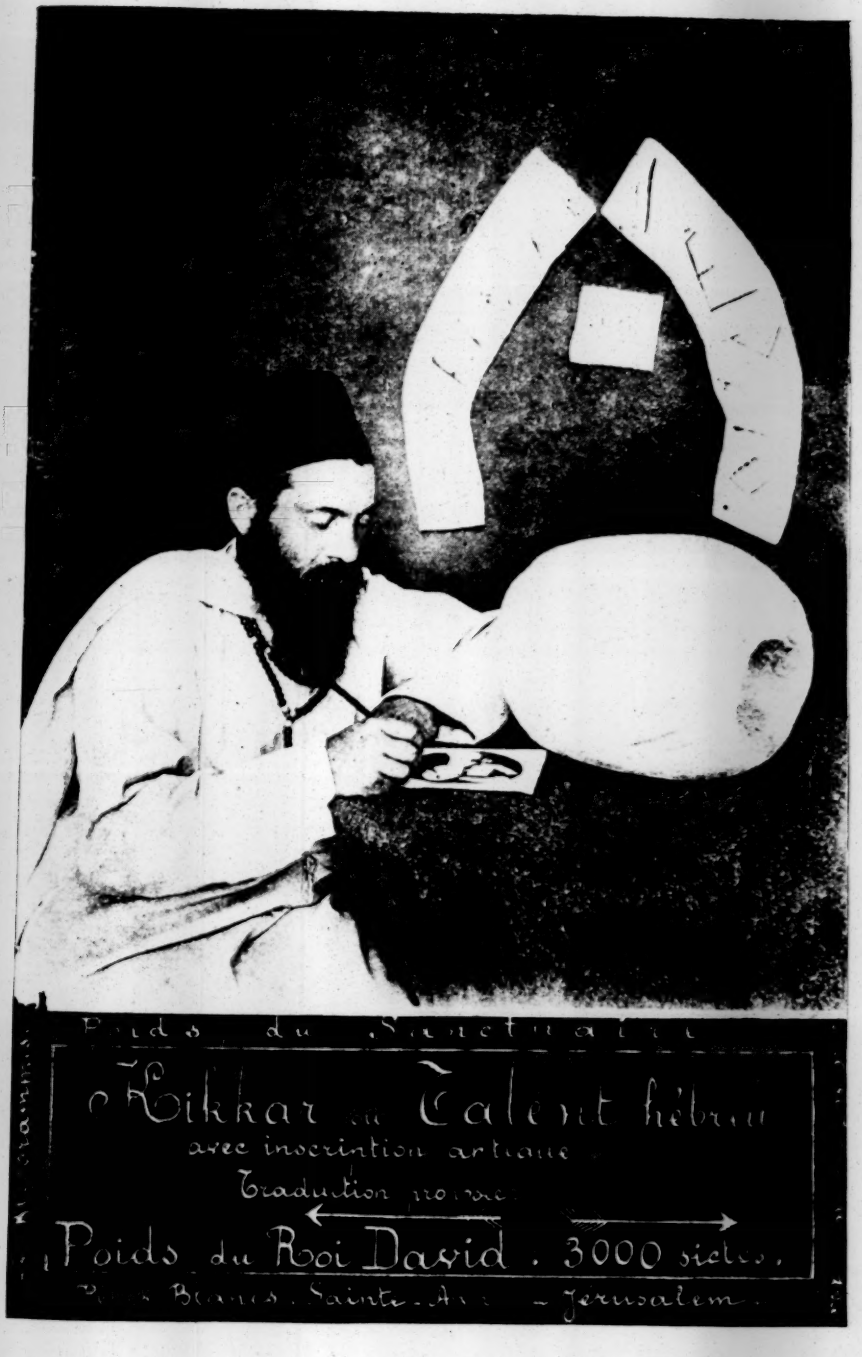
The oval form of the stone ends somewhat abruptly both at the side where the cavity is and at the opposite extremity, so that its greatest width is almost equal to its length, which gives it the appearance of a small barrel. We mention two diameters to represent the width, by figures A-B, and C-D, A because the stone is flattened, on the

the lower side, somewhat in the manner of a large water-melon which has lost its perfect roundness on the side on which it lies during its growth.

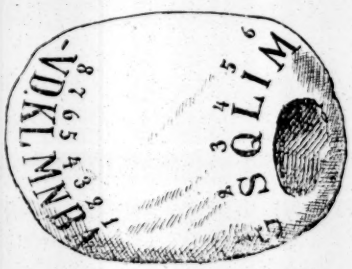
The stone of St. Anne's bears two lines of inscriptions forming two curves which turn from each other something like this) (or . Upon the engraving on the

preceding page they are represented above the stone in the form of two crescents facing each other, or in the manner of a parenthesis (▫). At the end of the stone which is opposite to the one where the hollow is, there appears a character which is like the letter *shin*. This is indicated by the small square between the two strips of the above figure.

One of the two inscriptions consists of six letters, the other of eight. They are so disposed as to occupy only about three-quarters of the surface on the strips pictured above;


Poids du Sanctuaire
Kikkar ou Talent hébreu
avec inscription araméenne
Traduction no
Poids du Roi David . 3000 sicles .
Beaux . Sainte . Ar
- Jerusalem .

the fourth quarter occupies the base of the stone in its normal position, that is the side which, as has been remarked above, is flattened. This portion does not bear any written mark. If you turn toward you the extremity of the stone which has in it the cup-shaped cavity, you see upon that portion of its surface which is nearest to you, starting from the left hand, six large characters which P. Cré likens to the Hebrew letters *ghimel*, *shin*, *qoph*, *lamed*, *yod*, *mem*, and which he reads גשקלרם, "three sicles."



Retaining your position opposite the stone and looking at the farther portion of its surface, you see another inscription of eight letters, likewise beginning at your left hand. But as all the letters are engraved with their heads toward the middle surface of the stone and their base toward the extremities, it follows that if you turn the stone so as to have the last-mentioned inscription towards you, you must begin to read from the right hand, continuing until you come to the hyphen which indicates the end of the phrase. In the adjoining sketch Roman characters have been substituted for the archaic Hebrew forms of the original, and for the purpose of presenting the inscription in its completeness we have brought all the letters upon the visible surface of the engraving as though it occupied only about one-half of the stone's circumference; in reality, however, the inscriptions cover, as has been already observed, three-fourths of the circular surface. P. Cré reads the second inscription as follows:

ABeN MeLeK DaV[iD],

"stone of King David." This reading and translation are conjectural, the more so as the *D* final of the name of David

is not found upon the stone. The name of "stone of the king" or "royal weight," meaning "legal weight" or "common weight" (Vulgate) is a biblical expression (II Reg. xiv, 26, in Hebrew *aben hammelek*).

Within recent years several Assyrian and also Egyptian weights have been found which may be seen in the great European museums. The stone of St. Anne's is, however, as far as we know, the first Hebrew monument of this kind hitherto discovered. The inscription requires careful study and the interpretation of P. Cré can only be accepted provisionally and with the allowance of possible future corrections; but, whatever may be held on this point, we are at least enabled by the discovery to give some account of the form of the Hebrew "talent," and as such it offers us a means of verifying the standard of weight. Our Lord spoke on several occasions in His parables of the "talent" as a money value. Some scholars have denied the existence of a "talent" weight and held that the word expressed merely a fictitious value. The stone of St. Anne's demonstrates that it was a material and not a merely nominal weight and, whatever may be its date, the archaic form of the characters of the inscription proves that it is very ancient.

F. VIGOUROUX.

Hyeres Villa Henri Joseph, 4 Février, 1893.

FREEMASONRY IN THE UNITED STATES.

"ERROR, which is not withstood, is approved; and the truth, which is not defended is crushed . . . . If any one ceases to oppose an evident crime, he does not go free from the responsibility of secret partaking with evil-doers." These words of Felix II, for the guidance of pastors in the Church of God are quoted by Pope Leo XIII, in his recent epistle to the Italian Bishops on the subject of Free-Masonry. Of the people, who are beguiled by the seductions of Masonry, he says in the same letter: "They either do not see at all the magnitude of the danger, or they do not estimate it at its proper value." Referring to the efforts of the

Masonic sect to inveigle "the inferior clergy," the Pope says, that "it desires to win them over gently to its side, and to withdraw them from a due regard for legitimate authority by involving them in the spirit of the revolution.[1]

Addressing the people of Italy in an Apostolic letter, under the same date, the Holy Father, in a vein of lofty eloquence, sketches the workings of the Masonic sect. The information which he uses, he says, it is not necessary "to derive any longer from mere conjectures, based on some sparse and fugitive indications, or to reason out by arguments founded on the series of events, which have been evolving for thirty years; the sect itself, intoxicated by its successes, has spoken out with a loud voice, and has told us what it did in the past, and what it proposes to do in the future." He refers to the documents, which he has already issued on the subject: "We discoursed at length upon it in the Encyclical *Humanum genus*, of April 20, 1884, and in one of more recent date, that of October 15, 1890, addressed to the Bishops, Clergy and People of Italy.[2]

Lest any one imagine that the Holy Father is not alive to the importance of associations in these our days, we may quote the following grave words of his, toward the end of the same epistle: "An excellent enterprise is this of forming associations most varied, which spring up in these times with a prodigious fecundity on every side, and in every order of social relationship; societies of working people, societies of mutual benevolence, of insurance, of science, letters, arts, and the like; and, when they are animated by a good spirit, both moral and religious, they are certainly profitable and opportune. But, since it is just at this point, and here by special preference, that the venom of Masonry has insinuated itself, and is doing so at present, those associations should in general be held in suspicion and avoided, which, keeping aloof from all religious influence, can easily be directed and dominated by Masons; as well as those others which, over and above the aid which

1 Encyclical to the Bishops of Italy, Dec. 8, 1892.

2 Encyclical to the Italian People, Dec. 8, 1892

they lend to the sect, are simply its seed-plot, so to speak, and its novititate."[1]

I.

In the United States, we do not hear this high and loud talk, to tell us of what Masonry has done, and what it proposes to do. Several reasons could easily be assigned for this taciturnity. But what present occasion has not induced it to do, a former occasion did for it with a concentrated vengeance. We refer to the commotion which arose over the abduction and murder of William Morgan, a recanting Freemason. Such a chorus of testimonies as then arose is not likely to be heard again; if for no other reason than that a deep religious sentiment animated, in those times, the populations of Massachusetts, New York and Vermont. It was this religious feeling, no doubt, which prompted, in great part, the revelations of some five hundred seceding Masons of different degrees, and stimulated the consciences of some one thousand five hundred more to withdraw from the vicious institution.[2] Now we all know that such a religious sentiment is a thing of the remote past, with the live Puritanism which engendered it. But that need not prevent us from going back with profit to the revelations then made; and we may readily infer what kind of a fresh and yet immature youth this Masonic organism was mewing in the country. The deeds of its immaturity it will probably never do again with the rawness and crudeness of those years, except perhaps when it is the Catholic Church that is the term of its operations. But we are not so sanguine that it will ever have a mind to change the spots of its skin, even when in its maturity it goes out of its way to put on the fleece of the lamb.

At the date we refer to, 1826, the Speculative Freemasonry, which we know, was decidedly young. Practical masonry, or the builder's art, which was the scope of many a guild in the Middle Ages, is possibly as old as modern Freemasons pretend their craft to be; Solomon's Temple is a

1 Ibid.

2 Cf. the address of Rev. Moses Thacher, in Faneuil Hall, Sept. 8, 1829.

convenient date, or, farther back, the building of the Tower of Babel, or even the date of Noe himself, from whom not a few persons and things can rightly claim descent. But Speculative or modern Freemasonry was first recognized by the Church, when Clement XII, in 1738, banned the sect, by issuing his Bull *In Eminenti*. The first American Grand Lodge seems to have been formed in Boston, July, 1733, receiving its charter from England. But we must look to France, to the "Illuminism" or infidelity of Voltaire and the Encyclopedistes, for the great impetus which the progress of the association received at the end of last century, the epoch of the French Revolution and the Principles of '89. It became the great object of "illuminated" activity to destroy superstition, ignorance, fanaticism, by which terms are denoted Christianity and particularly Catholicity, or, as it is otherwise called, "the assassin," "assassination," "the assassinated." "Lie, lie, something will remain" was Voltaire's very exact statement of the policy to be pursued, to which consequent developments added the familiar use of the dagger and poison. It is curious to note, in this connection, that in all the Protestant and infidel literature on the subject of Freemasonry the Jesuits are unfailingly mixed up with the growth of the craft; the secrecy of the "Monita Secreta" is inevitably assumed as its type; and the morality of Pascal's "Lettres Provinciales" is, in the minds of anti-Masons, the succulent stem on which, at the suppression of the Society of Jesus, Masonic morality was grafted.

We propose to show now, by the testimony of an eye-witness, how the ascendency of the French infidels, or "Illuminati," rapidly unfolded the latent powers of the condemned society. And, considering the new facilities of international communication, which have characterized this century, we can understand the energetic and responsible unity which supervened to render the most widely separated lodges a strictly bound organism of anti-Christian propagandism. Enlarge the following resolution of the Massachusetts anti-

1 Cf. C. Cantu. *Gli Eretici d' Italia* disc. LII, p. 393; cf. M. Giordano, *La Massoneria senza Maschera*, Salerno, 1892, 28.

Masonic Convention, so that it apply to twelve countries, and not merely to the one, which the Convention is directly regarding, and the conception of this international unity is accurately conveyed: "*Resolved*, that the system is one and indivisible, whether consisting of three degrees or fifty; that it is erected on the same foundation, constructed in the same form, inhabited by the same spirit, and governed by the same laws; that the acts of exalted Freemasons, and of lodges and chapters in one State, are the responsible acts of the whole system in the United States, and that it is proper to make Freemasonry answer for the conduct of its constituted authorities wherever they are situated."[1]

The eye-witness in question is John Robison, LL.D., who was professor of natural philosophy in the University of Glasgow, at the end of last century and the beginning of the present. After long personal acquaintance with Freemasonry, he wrote a notable work, which was quickly republished; and the New York edition in our hands is dated 1798. It is entitled, "Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the secret meetings of Freemasons, Illuminati and Reading Societies." We quote some of his personal narrative:

"In my early life, I had taken some part in the occupations (shall I call them) of Freemasonry; and, having frequented the lodges on the Continent, I had learned many doctrines, and seen many ceremonials, which had no place in the simple Freemasonry which obtains in this country" (England); where, as he goes on to tell us, "I had seen a Mason Lodge considered merely as a pretext for passing an hour or two in a sort of conviviality, not altogether void of some rational occupation." "I was frequently led into France and Italy. There, and more remarkably in France, I found that the lodges had been the haunts of many projectors and fanatics, both in science, in religion and in politics, who had availed themselves of the secrecy and freedom of speech maintained in these meetings, to broach their particular

1 Opinions on Speculative Freemasonry, relative to its origin, nature and tendency, etc.; by James C. Odiorne, Boston, 1830, p. 243.

whims, or suspicious doctrines, which, if published to the world in the usual manner, would have exposed the authors to ridicule or to censure." "It has accordingly happened, that the homely Freemasonry imported from England has been totally changed in every country of Europe, either by the imposing ascendancy of French brethren, who are to be found everywhere, ready to instruct the world; or by the importation of doctrines and ceremonies, and ornaments of the Parisian Lodges. Even England, the birthplace of Masonry, has experienced the French innovations; and all the repeated injunctions, admonitions, and reproofs of the old lodges, cannot prevent those in different parts of the kingdom from admitting the French novelties, full of tinsel and glitter and high-sounding titles." The reader will remember that this was the age for inaugurating revolutions, and the same eye-witness proceeds: "I have been able to trace these attempts made, during a course of fifty years, under the specious pretext of enlightening the world by the touch of philosophy, and of dispelling the clouds of civil and religious superstition, which keep the nations of Europe in darkness and slavery. I have observed these doctrines gradually diffusing and mixing with all the different systems of Freemasonry; till at last an association has been formed for the express purpose of rooting out all the religious establishments, and overturning all the existing governments of Europe."[1]

To supplement this, let us add a word from Cesare Cantù: "Adam Weishaupt, Professor in the University of Ingolstadt, at the time when the power of the Jesuits inspired the sect with dread, conceived the idea, having himself known the Jesuits, of substituting for them another hierarchical society, just as vigorous, but severed from religion, and assuming for its principles the very tenets which they mendaciously attributed to the Jesuits." (*Gli Eretici d'Italia*, Disc. Lvi, page 610; quoted by Signor M. S. Giordano, *La Massoneria senza Maschera*, §10, p. 71; Salerno, 1892.) Weishaupt was a Jew; and the sect which he founded was that of the Illuminati, soon fused into Freemasonry.

1 Introduction to Proofs of Conspiracy, pp. 7–11; cf. Opinions on Freemasonry, p. 45, seq.

II.

The scientific and philosophic aspect which Masonry cultivated gave some currency to the idea of its utility among several classes of men, who did good service subsequently, in the cause of honesty and probity, during the anti-Masonic agitation of 1826 and later years. A number of estimable persons were enrolled in its ranks, from Washington down; and many Protesant ministers were Freemasons. As Professor Robison was not an American, it is to these witnesses we must turn for information on the nature of the craft in this country. Washington, at the close of his public career, had reason to complain bitterly of "self-created societies".

The Hon. C. D. Colden, who had been Mayor of New York, and also member of Congress, made a lengthy statement regarding Masonry, wherein he had held "very high offices and honors;" and he remarks incidentally how it is not possible "he should ever forget that he had seen many venerated clergymen sanctifying, by their presence and their prayers, the labors as well as the refreshments of a lodge." But speaking of the pretention that the lodges are schools of moral and physical science, he says: "I have never heard of any attempt to impart any other moral instruction than that which could be conveyed by precepts like these: That Masons must live within the compass; walk upright as the plumb; must deal on the square, and other such mystical advice. As to the sciences, the whole scope of instruction goes no further than frequently to remind the brethren that the sun rises in the east and sets in the west and rules the day, and that the moon rules the night." (Opinions on Freemasonry, p. 108.) The disappointment felt by men of upright intentions is well expressed by General Henry Sewall, who, in 1830, reviewed his Masonic career, and gave the reasons why he disowned all connection with the sect.

At the very date, when Robison's book was published in this country, President Dwight, of Yale College, wrote to Dr. Smith, author of Commentaries on the Prophecies: "Illuminism exists in this country; and the impious mockery of the sacrament, described by Robison, has been acted

here."—The reader may need to be informed that the whole series of higher degrees in Masonry, with their limitless tissue of oaths, binding the member to the conditions of secrecy, and to new obligations of service, is embroidered with parodies and blasphemies, which in their complete circuit bear on the whole economy of the Church's Sacraments, and on all the chief mysteries of our Lord's life and passion.—After touching on the circumstances, in which this deistic infidelity was organized among Americans, Dr. Dwight says, that the societies of Illuminism "spread with a rapidity, which nothing but fact could have induced any sober mind to believe. Before the year 1786, they were established in great numbers through Germany, Sweden, Russia, Poland, Austria, Holland, France, Switzerland, Italy, England, Scotland and America (twelve countries). In all these places was taught the grand principle of corruption, that the goodness of the end sanctifies the means." This principle, naturally enough, Dr. Dwight, in a Fast Discourse delivered at Yale College, fathers on the Jesuits, whose place, he says, was taken by Weishaupt's system with special atheistic improvements.

Dr. Smith himself reports various testimonies from Masons, regarding the identity of the new form recently established in America with the French Masonic Illuminism or Deism. The lodge Wisdom, in Portsmouth, Va., was the 2260th descendant from the Grand Orient of Paris. This great number was scattered in twelve different nations, of which America was one. Girtonner, in his Memoirs of the French Revolution, says: "The active members of the Propagandists (propagators of French Masonry) were, in 1791, fifty thousand, with funds then of six millions of dollars. These men were sent over the civilized world. And it was a maxim in their code, that 'It was better to defer attempts fifty years, than to fail of success by too great precipitancy.'"(Opinions on Freemasonry, pp. 50-2.)

We are particular in adducing this evidence, however briefly, showing the fundamental identity of Freemasonry in this country with the European system, because we have before our mind the well known fallacies which some Catho-

lics ventilate rather freely, and which it would suit the Masonic interest perfectly well to have adopted by Catholics generally as truths, that there is no connection, there is no identity, between the fraternities on the two sides of the Ocean. It will be proper, therefore, to add a point or two of the deep policy, which the European lodges pursue, and, in keeping with our present purpose, to throw a little more light upon the fungus-like propagation of secret association in the dark.

Signor Giordano well remarks, that the Masonic lodges in Italy and the Carbonari are but "two deep recesses of the same cave; and Young Italy, which issued from the Carbonari and was founded by Mazzini, was the party of the radicals and the most advanced among the Carbonari. In fact, all these sectaries of Italy, having attained their end, have turned back into the bosom of the sect which gave them birth; and at present we hear no more of Carbonari or of affiliations to Young Italy, but only of Masons." (La Massoneria senza Maschera §7.) Compare this with what a very energetic seceding Mason, the Rev. Moses Thatcher, affirmed of the method adopted in the United States, and we shall have an occasion to understand the evolution of associations and appellations, such as "Know-nothings," "American Protective Association," "Patriotic Sons of America," which have afflicted the Catholic Church during fifty years with something more pungent than merely their arrogant or barbarous names. He says: "It is convenient for Illuminism to have its own societies, whose avowed object, every one knows, is to propagate its own doctrines. But it is still more convenient to employ societies professedly devoted to other objects, because in these it can more easily conceal 'the hand that gives the blow.' That societies of the first kind, which I have mentioned, exist in this country, there can be no reasonable doubt. The society of 'United Irishmen' was formed in the United States, years ago. Besides this there have existed lodges, in several sections of the country, which originated from the 'Grand Orient of Paris.' We may doubtless add 'The Society of Odd Fellows'."[1]

1 Letters to a Brother in the Church; Opinions on Freemasonry, p. 49.

As to the Knights Templar, let it suffice to record what Professor Robison says of a certain lodge situated at Lyons in France: "We know that this lodge stood, as it were, at the head of French Freemasonry, and that the fictitious order of Masonic Knights Templar was formed in this lodge, and was considered as the model of all the rest of this mimic chivalry." (Ibid. p. 118.) It is in the obligation administered to an "Illustrious Knight" that the oath covers an interesting issue of practical business life, when the new Knight of the Red Cross swears to bring a faithless companion to condign punishment, "by pointing him out to the world as an unworthy and vicious vagabond, by opposing his interest, by deranging his business, etc."

III

We may throw a few more side lights on American Freemasonry from the European lodges. It is said in the Report made to the New York Senate, February 14, 1829, that when the opponents of Masonry, on occasion of the murder of Wm. Morgan, "undertook the great work of reform, three-fourths of all the offices in the country were filled with members of that institution" (the Masonic). The select committee is speaking of New York State, and it calculates that the Masons are only one-ninth of the voting population, that is to say, about 30,000. In the same year, October 27, 1829, an important meeting held at Waterbury, Vermont, adopted an Address, in which the following significant words occur: "The Masons in Vermont are about one-twentieth part of the freemen, and they hold about three-fourths of all the important offices in the State. Is this owing to their superior fitness, or to political Masonry?" An address delivered at Lyons, New York, September 11, 1829, by Myron Holley, contains the statement, that "in forty counties of this State, being all from which authentic information could be obtained, it was ascertained by the anti-Masonic Convention assembled last winter in Albany, that in the year when Morgan was martyred, there were in office thirty-three Masonic sheriffs. More than half of the important public

offices in the union are filled by Freemasons, though they do not count one in four of the whole number of persons equally qualified and eligible to fill them."

Compare with this, the condition of things in France, which is carrying out to last conclusions the principles of '89, whereof the *Bulletin du Grand Orient* said, last September: "Let us not forget one thing, MM.·.FF.·.; it is that Freemasonry brought about the Revolution of 1789." Now to-day "25,000 French Freemasons—there are no more—have invaded the public offices and administrations, in a proportion as if they were at least 25,000,000; while we Catholics, who are 38,000,000, have, out of our own number, in the high administrative offices, scarcely more in proportion, than if we were only 38,000 French Catholics. An original manner, to be sure, of putting in practice the great modern principle of government for the country by the country."[1] This is the more noteworthy as the Masons are largely Jews.

Again, a little before the outburst of anti-Masonic indignation which has served to intensify the secrecy and silence of the craft in this country, a prominent Mason, Mr. Brainard, described in an oration delivered at New London, Conn., the influence of Masonry, as "comprising men of rank, wealth, office and talent, in power and out of power, and that in every place where power is of any importance," etc. As to this piece of policy, we can but refer to M. Giordano's excellent analysis of the Masonic method of procedure with different types of persons belonging to the influential classes —how far they are admitted to "The Light of the Orient," "The Grand Light" (compare *Oriens ex alto illuminare*, etc.; Canticle of Zachary); and how it is that, if they fall short of the hopes entertained, they can subsequently be left in comparative immunity, for they carry away with them but little of the essential knowledge of the system, while they served in their day to be its honorary figure-heads.[2] Nor

1 Père E. Abt, S.J., "La Franc-Maçonnerie et le gouvernement de la France depuis quinze ans," in the *Etudes*, janvier 1863, p. 12.

2 Ibid. ¾6, *Intento Politico della Massoneria*.

do they always succeed in obtaining the adhesion of men, whom, however, it suits their purposes excellently to elevate and keep in power, for reasons special in each case. Thus neither M. Freycinet nor M. Loubet, nor M. Ribot is a Freemason; yet none could have been more subservient to their ends. (Père Abt, ibid. p. 21.) For the rest, their appropriation of all representative, legislative, judicial and of course, financial posts, offers a unique and striking spectacle in several countries of Europe to-day, where it is made no secret of, and reaches to the most flagrant miscarriage of justice. Similar results in America have been testified to by seceding American Masons.[1]

But the prime interests of the sect are in the order of morality and religion. Weishaupt, realizing the fundamental importance of education, recommended his adepts to obtain an absolute control of instruction, at any price. What the Jew recommended, the adepts are executing, at least with a degree of systematic persistence, and universal success, which may well astonish the political observer. In this way, are sapped the very foundations of Christianity, and especially of Catholicity, and with them all the bulwarks of law and morality, of social self-restraint and civilization. One French Cabinet Minister has recently said: "Religion, then, is it folly? Exactly, neither more or less. The profession of the priest is to systematize, to foster and to intensify this folly. While we build hospitals to cure fools, pay physicians to tend to them, ought we to keep churches to keep up the folly, pay priests whose sole function is to excite it and exploit it?"[2]

Masonry is itself a substitute for religion; its rites a travesty of Christianity; its manuals a collection of sacred lessons, which one might casually take to be a collection of "Epistles and Gospels." But the meaning of all this is not very remote. In the degree of "Knight Adept of the Sun," the words are used: "Behold, my dear Brother, what you must fight against and destroy, before you can come to the

1 Cf. Renunciation of John R. Mulford, Opinions on Freemasonry, Appendix, p. 255.

2 F.·. Yves Guyot, Ministre des Travaux Publics; *Etudes*, ibid.

knowledge of the true good and sovereign happiness. Behold this monster you must conquer—a serpent which we detest as an idol, that is adored by the idiot and the vulgar, under the name of RELIGION." Hence the Massachusetts anti-Masonic Convention, in its address to the citizens of the commonwealth, affirms: "In short, all the ceremonies and appendages of the Masonic institution, from the first to the thirty-third degree, we consider directly calculated, and most artfully contrived, to lead on, step by step, to blank atheism."[1]

IV.

Is the system here the same or not as the Masonic organism in Europe? We have heard the answer returned in the negative: "The Freemasons are not in America what they are in Europe," and it is not surprising that, if this confident assurance is entertained with regard to the genuine system itself, but slight misgivings will be harbored with respect to an imitation or aping, of its pomps, its secrecy, or even its profane use of oaths.

Now, to hear any one say, that "the Freemasons are not here what they are in Europe," is so far reassuring, inasmuch as it indicates that the speaker would not undertake to defend the action, policy and lives of foreign Freemasons. So far so good. They do not endorse "Masonry in the gross." But the question is, whether the particular form of this foreign importation, which is retailed in the United States, is identical or not with Masonry in the gross. Of course, we all know that America is not Europe; so we do not expect any such flat truism as that to be urged, in proof of the thesis that "Freemasons here are not what they are in Europe." What positive proofs are adduced? We know of none, that will not fit into category of *kind acts* done by Freemasons. We recall to mind, as an instance, how a Jesuit who was building a college in a city of the far West, received a present of $100.00 from a Masonic Grand Master. We doubt, though, whether the Jesuit thought his notions of Freemasonry likely to undergo a change under the softening dew of such

1 Opinions on Freemasonry, p. 236.

benevolence; especially as the gentleman said, when tendering the gift: "I expect this back, you know, in the way of business." Perhaps he was a Jew.

Still it is urged, that "Freemasons are not doing here what they do in Europe." That again is comforting; provided it does not imply that we are to wait, with the simplicity of the dove, till they have accomplished here all that they have accomplished in Europe. Indeed, we have every reason to be thankful to a benign Providence, which has made human nature so, that in its worst forms it can find diversion either in money-making, or pleasure-seeking, or other occupations; and the most profligate of men, as he sinks deeper and deeper into the slough, can still say with truth, *Non totus moriar*, while he still retains here below any part of the original good gift which the God of nature gave him. But this is all a very negative basis of demonstration. And the fact, that all attempts at disproving the identity of the craft on both sides of the ocean, are notoriously negative, indicates clearly enough, that, in the matter of an absolutely secret society, no positive proof is forthcoming, which is competent to prove anything. On the contrary, the essential act of membership is clear and definite, in its rites, its meaning, its purposes, its drift. And, as we say in other things, *standum est pro valore actus.* This signifies, that the act stands for what it is intrinsically worth, even if its worth be sometimes taken out of it by simplicity, stupidity, or other accident of frail human nature, which oftentimes fails to mean all that it does, or fails to do all that it means. For instance, how often do Protestants, when approaching the Catholic faith, fall short of what they intended in their innermost heart, and die on the threshold! Similarly, it may happen that persons getting more and more entangled in the meshes of Freemasonry, restrict the field of their vision to some narrow view, as, for instance, of temporal profit and advancement, which blinds them to the responsibility incurred in the indecency, profanity and blasphemous impieties of their rapid decline! The evil spirit himself bears witness to this inconsequence of

the human heart and will. In the process of initiating the Knight Kadosch, which is the 30th degree of Masonry, the neophyte has a dagger put into his hands, at the foot of a Crucifix, and he receives the intimation to strike it. *If he will not do so, he is commended*, but the more secret degrees are shut against him.[1]

We need not go to the reality of actual Freemasonry, or other condemned associations, to witness this process of human decline. The mere aping of methods, exercises a powerful influence on minds. Witness the solemn farce of Ritualism, which produces effects analogous to those of aping a secret society's ritual, though in a somewhat inverse sense. The spurious reproduction of our Catholic ceremonies exalts the imagination, dulls the inquiring religious sense; there is a pause; and the carnal instincts find time to escape, dragging the man backward. In the same way, the imitation of an occult ritual, with its emblems, its tokens, its titles, excite the imagination of the young and foolish into a glow; curiosity and levity spring forward with a frisky activity; an ill-regulated conscience is too sleepy and heavy to call a halt: add hereunto the circumstances of a young man, who, in daily intercourse with Freemasons or Oddfellows, perceives that they can assist him in the path of ambition—upward for his worldly interests, downward for the life of his rapidly expiring morality—and the result is one, which was never intended by the originators of these mummeries in Catholic associations, but is, alas! altogether too frequent, as they can testify who have to mourn the degradation and loss of promising characters. The mystic rite acquires the stronger hold on the imagination of an unballasted mind, because, while secrecy is made so much of, even perhaps to the taking of extra judicial oaths, the most garrulous have full play for the looseness of their tongues, within the precincts of the lodge; and that most exaggerated form of levity is uncommonly developed, which consists in a partial assumption of secrecy and gravity. And, when once the young man has gone the full lengths, and has graduated from the aping

1 Cf. Giordano, § 9.

of secret societies to the sober reality of membership in them, then, as Pope Leo tells us, "it is a work of much labor and doubtful issue, judging by the spirit of the sect, for any one to extricate himself, who has once been caught in the toils of Masonry."[1]

Un-American and un-democratic in its highest degree is the whole spirit and form of the secret system. The Republican Anti-Masonic members of the New York legislature, explained this at length to their constituents (May 5, 1829): "Democracy abhors and forbids all artificial distinctions, ranks and orders, 'stars and garters and titles of nobility,' those 'gewgaws that amuse so many children in the shape of men' . . . . Freemasonry is wholly of foreign invention. The institution in this country receives with passive obedience, whatever is transmitted from the foreign seat of its empire. . . . . What has been attempted in other countries may be expected in our own, etc."

And, as to the use of extra-judicial oaths, imposed by the wantonness of men who have no authority to assume such rights either over their fellow-men, or over the things appertaining so directly to the honor of God, we do not know that anything more ample, or more exhaustive could be urged upon the subject, than was laid down at length, in various documents, argumentations and manifestoes, issued by many Protestant writers, whether lay or clerical, sometimes in conventions or in governmental committees, at the date to which we have referred so often. On this point Catholics should not have to receive instructions from such a source. But we will quote one word, on the morbid cultivation of secrecy: "If a man is obliged to act openly, he is strongly induced to act honestly. . . . Thieves, robbers and counterfeiters do not mature their plans in open assemblies, 'neither come they to the light, because their deeds are evil.'"[2]

When, therefore, by way of conclusion, we repeat the words of Pope Leo the Thirteenth's Encyclical, *Humanum Genus*,

1 (Encyclical to the Italian Bishops).

2 Reply of the Genesee Consociation of Ministers; opinions on Freemasonry, p. 130.

addressed to all Catholics, *Boni omnes amplissimam quamdam coeant opus est agendi societatem et precandi*, "All good people should enter into a vast organized plan of action and of prayer," we need add nothing to what we have said, on behalf of religion or morality. But, as to the interests of charity, union and benevolence, involved in the policy which His Holiness recommends, it is sufficient to observe what Satan teaches us, in the most God-forsaken institution which he has so far established upon earth. He actually clothes it in the fleece of charity and brotherly love. There is a lesson even from the devil! It is the strongest plea of defence, that the Masonic fraternity has ever put forward, and it is about the only one, they ever have to put forward, until, as is now the case in Italy and France, it is no longer necessary to use pretexts at all. But the plea has been torn to shreds over and over again. Says one who knew them well: "It may be doubted, whether all that has ever been applied to the charitable funds of the institution would equal a hundredth part, perhaps I may say a thousandth part, of what has been expended by Masons for their temples and their decorations, for personal trappings, for jewelry, for funerals, for processions, for festivals, and in the conviviality so inseparable from the meetings of the fraternity."[1] We may indeed well imagine that the Jewish members, at least, are seldom, if ever, objects of charity to their brethren of the craft. We are assured that there is practically little exercise of apparent, as there is certainly no exercise of real benevolence. But, what a splendid testimony is herein rendered to the work of God's Church in the elevation of Christendom thus far, by the unintermittent display of her divine charity; when such an institution as this finds it advisable to put on the air of benevolence, to pay some respect thereby to the Christian sentiments of its candidates, and so beguile the latent Christianity, which still murmurs its inarticulate remonstrance in the hearts of the worst of men!

THOS. HUGHES, S.J.

1 Hon. C. D. Colden; Ibid., p. 104.

CLERICAL STUDIES.

(TWELFTH ARTICLE.)

DOGMATIC THEOLOGY.

THEOLOGY in general is the scientific and systematic exposition of revealed truth.

At no time has God left man to the unaided resources of his natural faculties. From the very beginning He revealed Himself to our first parents and made known to them His will; and since then, "at sundry times and in divers manners, He spoke to the Fathers by the prophets and last of all to us by His Son." (Hebr. I. 1.)

The object of this revelation was mainly, at all times, to enlighten man as to the things connected with his destiny and to show him the methods and means by which he may reach it. The divine teaching consequently, at all times, contained two elements: truths to be reverently and thankfully accepted and believed in; precepts to be submitted to as laws of action and life.

On this difference in the divine manifestations is based, as all know, the distinction between Dogmatic and Moral Theology, the former being concerned with the truths which come from God, the latter with the duties which He imposes upon man. The distinction though real, and in many ways convenient, was for a long time practically unheeded in the exposition of Christian doctrine, questions of theory and practice being taken up indifferently by the Fathers and by the great scholastic theologians, just as they presented themselves in the subject under consideration. But inasmuch as it is now, and has been for a considerable period, commonly followed in the schools, we shall conform to it here, dealing separately with dogmatic and with moral studies, but always on the understanding that, whilst separate in conception and as an object of special investigation, they are in themselves indissolubly bound together, each one finding its reason, logical or final, in the other.

In both its branches, the subject is one of grave and solemn interest. Theology deals with the most vital concerns of

man. Its purpose is to teach him what he most needs and most wishes to know: his real position in this world and the true law of his action; the first origin and the ultimate issues of his being. To the great problems of human life and destiny, which philosophy may originate and discuss, but has never been able satisfactorily to settle, revealed science undertakes to give an answer, and, to those who accept the answer as final, its importance is such that beside it all the discoveries of modern science and all the speculations of modern thought dwindle into insignificance.[1]

To be acquainted with the principal data of this science is the business of all. To follow it out in its manifold developments and to see into its depths is the special calling of the priest. Theology is pre-eminently his form of knowledge. It is at the very centre of his intellectual life; he is its divinely appointed interpreter and guardian. This being so it might seem superfluous to dwell at any length on the necessity, for all those aspiring to or engaged in the priesthood, to make it a chief object of study; yet we feel that it will not be amiss to do so, especially as regards speculative or dogmatic theology.

The interest which individuals take in any subject is,

1. "Theology," says F. Faber (All for Jesus VIII, 1,) "is the counterpart of physical science. It can tell us quite as wonderful things of the angels whom we have never seen as astronomy can of the stars we can never reach. It can send light further into the invisible world of spirit, than the microscope can into the invisible world of animal existence. The science of the laws of grace is a parallel to the science of the laws of life. The history and constitution of the Church is as startling in its wonders as are the records of geology. With the help of revelation, the Church, reason and the light of the Holy Ghost, Catholic theologians have explored spirit with at least as much certainty and success as modern science has explored matter. The immense intellect of man was once directed upon the life of God, His perfections, His Incarnation and His communications of Himself. Revelation gave it countless infallible axioms, and that greatest glory of the human mind, Catholic Theology, was the result. The same immense power is now brought to bear upon the currents of the ocean, and the circle of the winds, upon electrical phenomena, and the chemistry of the stars, and the result is wonderful enough in the system of modern science; yet it is hardly so wonderful, even as an exhibition of mental power, as are the summas of scholastic Theology."

generally speaking, dependent on the public feeling in its regard; and even those whose business it is to know all about it are urged on to fresh work or become negligent and disheartened, according as they find their knowledge appreciated or made light of. Thus, in a society of earnest believers, religious truth is always an object of intense and universal interest. But in proportion as the faith weakens, the interest declines; new subjects arise and carry away men's thoughts in other directions, and what was the engrossing topic of one period is forgotten in another by all but a few.

Now this is just the condition of things in which we find ourselves today. The world has become largely indifferent to purely religious doctrine. In its eager investigation of the material universe, it has well nigh lost its hold on the unseen. It distrusts speculation, and is disposed to look upon as uncertain whatever cannot be experimentally verified. Religion, in its judgment, is merely a matter of feeling, varying in form from one to another, but substantially the same in all. It is helpful, though not indispensable to goodness; but only as an inspiration, which, itself is independent of all special belief. In a word, to them religion is valuable and praiseworthy, but special doctrines are of little account.

This doctrinal indifferentism is unhappily not confined to avowed unbelievers. It is rapidly gaining ground among people claiming to be Christians. Indeed positive, definite faith is fast disappearing from most, not to say all, of the religious organizations outside the Catholic Church. This movement, long expected, yet slow to come, has rapidly developed in the present century, and especially within the last generation. The principle of private judgment, stayed in its logical development by various causes, is now bearing fruit in the gradual abandonment of all special professions of faith. In the various denominations, the "creeds" are openly modified, or silently dropped, or maintained only as a historical record of what was held by a certain section of Christians at some time in the past, but without any binding force on their successors of the present day. Hence we see

many Protestants hold on by the slenderest thread to the "persuasions" to which they belong, and change their forms and places of worship as a mere matter of taste or convenience, whilst others, though still professing to be Christians, decline to connect themselves with any special form of Christianity. Religion such as they conceive it, is only a higher sort of life, gathering inspiration from Christ and the Gospel, but independent of all definite belief; a heavenly impulse, at most, but not a doctrine.

Protestant studies, as presently pursued, seem to be moving in the same direction, and leading to the same kind of "undogmatic Christianity." And this again follows logically from the rejection of authority as a guide to belief. Certain courses of thought, certain methods and solutions may still be directly suggested, but there is logically an end of all dogmatic teaching. Each individual mind being the ultimate judge of what constitutes revealed truth, the only rational course is to supply the student with what can best help him to form his own judgment; the Bible and what facilitates its intelligence, such as Hebrew, Greek, biblical archeology, history, etc. And this is just what things are coming to. Biblical exegesis, with its critical, historical and philological apparatus, is fast superseding the older doctrinal studies, with the natural result that, while some settle down passively into the traditional views of the school to which they belong, or of the professors under whom they sit, others, of a more thoughtful, or of a more independent turn of mind, are lost in perplexities and doubts regarding some of the gravest and most fundamental questions, and in their inability to extricate themselves therefrom they are led on to the conclusion that certitude being unattainable, religion must be made independent of it; and in this way they too are landed in "undogmatic Christianity."

The notion is seductive to all those who love broadness and liberality. It permits them to extend the hand of religious fellowship to all men of good will. It disposes of all intellectual difficulties in the matter of belief and calms the conscience of the doubter. It has worked its way into the

minds of some of the most gifted and cultured of the Protestant clergy and laity. There is even a positive danger of its affecting the minds of Catholics. It is conveyed to them in the current literature of the period. They meet it in their daily intercourse with men of cultivated intellect, broad views and genial disposition, and unconsciously they learn from them to make light of what divides, and to look principally to the common ground on which all may meet and live in harmony. No longer do we find in many, even of those whose faith is still intact, that strong, healthy hatred of heresy and fear of contamination from it which was universal in former times, but too often, in its stead, a disposition to minimize, to compromise, to extend, in a word, to doctrinal error that charity which is due only to those who are misled by it.

Is there not reason to fear that the same disposition of unworthy compromise with fashionable indifferentism or popular errors may even invade the sanctuary; that the general upheaval of doctrines and confusion of thoughts which are characteristic of our times may disturb the clerical mind also, blurring in it the lines which divide orthodoxy from error, and vaporizing into impalpable spirit the solid truths of the Christian faith? May not the questioning, sceptical spirit which is in the air ascend and settle as a cloud on the heights where priestly thoughts habitually dwell?

If such things are possible it is well to be alive to them. It is well to remember that if allowed to develop freely, they would simply be destructive of all Christianity and in formal opposition to its whole past.

For Christianity means and has always meant primarily and principally a doctrine. Christianity is the teaching of Christ and of His Apostles commissioned by Him to convey it in its integrity to all mankind "Teach ye all nations . . . . teaching them to observe all things whatsoever I have commanded you . . . . . He that believeth shall be saved; but he that believeth not shall be condemned . . . . One Lord, one faith, one baptism . . . . that henceforth we be no more children tossed to

and fro and carried about with every wind of doctrine." [1]

It is the acceptance of the doctrine of Christ in its purity and fullness that makes the Christian ; any departure from it fills St. Paul with horror. "But though we or an angel from Heaven preach a Gospel to you besides that which we have preached to you let him be anathema." (Gal. i, 8.) The same feeling runs through all his inspired writings. In his admonition to the elders of Ephesus, to Timothy, to Titus, he denounces in the severest terms those who corrupt the integrity of the faith, calling them wolves, false prophets, proud and reprobate, to be admonished and if they do not amend to be shunned. [2]

Nor is St. Peter less vehement in his denunciations, and it is the Apostle of Love himself who writes "If any man come to you and bring not this doctrine, receive him not into the house, nor say to him God speed you."

This intense earnestness in regard to doctrine, from the Apostles passes on to the early Fathers. We find it from the beginning in the great Bishop of Antioch, St. Ignatius, as he writes to the Churches on his way to martyrdom, inculcating unity and purity of faith as the very root of the divine life. [3] "The faith of the Church," says St. Irenaeus, "is everywhere the same. Like the sun in the firmament, it sheds the same light all over the world. They who go not to the Church for it, defraud themselves of life. For where the Church is, there is the Spirit of God, and where the Spirit is, there is the truth." (L. iii c. 24.) And so Tertullian, Clement, Cyprian, Origen, and the others. For them any departure from the body of the divine truth held and proclaimed by the Church, is an inexcusable fault, the most grievous of sins, a corrupting and a soul-destroying evil. This is the inspiring thought of the great Doctors, Greek and Latin, of the IVth and Vth centuries, indeed it is that of the great ecclesiastical writers of all times. Most of their works have no other

1 Matt. .xxviii 19 ; Mark xvi, 16 ; Eph. iv, 5, 15.

2 Act. xx, 29 ; I Tim. vi, 4 ; II Tim. ii, 17 ; Tit. ii, 11.

3 Ignat. Ep. ad Ephes. v, vi, ix, xiii ; ad Trall. x ; ad Philad. ii, iii, viii ad Smyrn. vii, etc.

object than to preserve in its purity, to exhibit in all its fullness and beauty, to defend against all attacks the truth, the whole divine truth, as revealed by God to man.

The Church herself has ever felt that this was the primary object of her mission. At every period of her history we find her still more solicitous to preserve the faith in its purity than to propagate it among men. In the course of ages she may have passed through phases of darkness, intellectual and moral; her champions may have at times lacked earnestness and vigor in their fight against evil; but never do we detect in her the slightest trace of indifference or neglect when the purity or integrity of her faith is assailed. The discordant note of doctrinal error is the one thing to arouse her from momentary torpor, and to intensify all her energies. Like the enemy's trumpet or battle cry to the sleeping warrior, it brings her at once to her feet, makes her summon hastily her forces, nor will she know peace until the foe has been irrecoverably defeated and crushed. The battle may go on for years or for ages; she may reckon among her opponents those whom the world most readily follows, or she may find herself one day forsaken by her most trusted friends; she may lose in the protracted contest the treasures of earth and the favor of kings; she may have to weep over the noblest and dearest of her children, slain for her cause; it matters not. To her one particle of divine truth is more than all human favors and worldly goods; more than the brightest prospects held out to a diminished creed. This is the one thing in which she knows no compromise. For this her anchorites, dead to all else, momentarily forsook their desert solitudes; for this her Bishops have come repeatedly from the ends of the earth and sat in council; for this mainly have her universities been founded; to this her most gifted sons have devoted their lifelong labors, and for this she expects that even the humblest of her children should be ready to die.

Christianity, then, is, and always has been, supremely, intensely dogmatic. "Undogmatic Christianity," or any other form of Christianity in which a clear, definite doctrine

holds not a central, essential position is absolutely unhistorical, foreign to the past, and, whatever else it may be, utterly unlike what the world has so far known and believed in.

Now, since dogma has been at all times the gravest concern of the Church, is it not fitting that at all times it should be an object of special interest and special study for her priests? For they, as we have already remarked, are its representatives, its guardians, and its teachers; and none of these can they be, with credit to her or to themselves, unless on the condition of an habitual study of her doctrines as close and as consecutive as they can make it. A summary knowledge of it may suffice in a layman, and the more scientific, yet still elementary work of a Seminary course may serve the young priest as a beginning, but it needs to be steadily recalled and supplemented. A teacher has always to possess much more knowledge than he imparts. He has to accommodate himself to the ever-varying requirements of individual minds and, as a consequence, almost at every step, to go below the surface and beyond the traditional forms. With a thorough knowledge of his subject and of its various aspects, he will find no difficulty in doing so, but rather a positive enjoyment. But if his knowledge is confined to formulas imperfectly realized, or is only one-sided and superficial, the manner of conveying it will be stiff, or obscure, or inaccurate. He will dread to expand the words of his text, and if he ventures beyond, it will be only to talk at random, or to wander about in a hesitating, helpless way.

Again the teacher has not only to set forth a doctrine; he may at all hours be questioned on it. There is scarcely a single point of Christian doctrine which does not give rise, in a thoughtful mind, to numberless queries. Even children want to know about the things of religion ever so much more than is taught them. Many revealed truths suggest difficulties—philosophical, historical or moral. To meet them satisfactorily may require a knowledge—sometimes a very thorough knowledge—of the grounds upon which the doctrine

rests, of the limits to which it extends, of the portions which may be abandoned, and of those which must be held at any cost. Only a thorough, all-round study, made at the outset, can supply such knowledge; and to be in keeping with the growing requirements of the age, even that has to be steadily carried forward into a still deeper and more complete view of divine truth as it stands in Sacred Writ and in the mind of the Church, or as it comes back to each one in the daily experiences of life and in the progressive thoughts of men.

Even the preacher needs at every moment to rest his foot on solid dogmatic ground. For, though frequently appealing to the conscience and to the heart, yet most of his exhortations have a doctrinal basis. It is to the faith of his hearers that he principally appeals, that is to motives purely dogmatic, such as heaven, hell, the evil of sin, the love of God manifested in Christ, etc. The Christian law, which it is his duty to teach and to enforce, flows from a dogmatic source and ever leads back to it. In short, speculative theology, properly understood, proves to be for the priest the most practical form of knowledge.

Who, having any experience of the sacred ministry will be tempted to question the fact? Who in presence of objections or simple inquiry, has not had more than once to acknowledge to himself that his acquaintance with the subject fell considerably short of what would be required for a complete elucidation? Who in preaching on any favorite subject has not felt all that a deeper study of it gave of freedom and freshness to his thoughts, of accuracy and clearness to his language? With what ease, once thus equipped, he catches the passing inspiration as it suddenly comes up before him, discerns at a glance what place it can find in his discourse, and at once welcomes or dismisses it. Even the intelligent hearer is not slow to perceive the tact with which he skims lightly or dwells with emphasis on the various aspects of his subject, in proportion with their real importance or the need of those to whom he appeals, whilst the less cultivated carry away with them a grateful sense of seeing more distinctly and realizing more fully than ever before some important truth of religion.

From an entirely different point of view, the habitual study of dogmatic subjects is not less desirable in those members of the clergy whose life is principally devoted to intellectual pursuits of a different kind. The study of the sciences for the most part weakens the appreciation of the supernatural. The world of sense shuts out the world of faith. History in its effort to account for everything by natural influences, accustoms the mind not to look beyond. The physical sciences causing it to dwell perpetually amid primitive forces, unvarying laws and facts which they give birth to and serve to explain, give a look of unreality to facts of a different kind. And then in the course of their personal investigations, or in the wake of their leaders, they are placed not infrequently in presence of facts and conclusions out of harmony with commonly received opinions, or even with what seems to be the teaching of Scripture or of the Church.

We know what happens the Protestant investigator in such cases. Either he loses completely his hold on Christian belief, or he is led on to modify it indefinitely with the varying results of his inquiries, giving up one point after another, until there remains of his original faith but a shadow and a name. The Catholic priest is not beyond the reach of similar temptations. Many have emerged from the study of philosophical, historical, biblical problems with convictions weakened and sometimes shattered in matters of belief. To preserve them entire, nothing serves, humanly speaking, like a strong, solid grasp, such as careful study gives, of the grounds of Christian and Catholic faith, and of dogmatic theology with its immovable basis, its close organic structure, its degrees of certitude and its subtile distinctions between which room is found for so much more than is commonly imagined. For all those who venture on certain dangerous tracks of modern investigation, in it is to be found the guiding light, the safeguard, the ever open refuge in the hour of darkness and doubt.

It would remain for us to consider the more immediate causes which lead so many to turn aside from dogmatic

studies, such as their abstract character, their dryness, the lack of time and of a proper apparatus for their pursuit, etc.

The following articles will dispose, we hope, in a great measure, of these and similar pretexts. For the present a few remarks will suffice.

First, we readily grant that comparatively few minds are fitted to dive into the depths of dogma. But a solid and truly available knowledge of the science is accessible to the ordinary intelligence prepared for it by the usual preliminary culture. Next, even though there may be more of subtile argument and abstract speculation in our theology than is suited to the average modern mind, yet it has to be remembered that this element is neither universal nor necessary. Large sections of dogmatic theology may be made independent of any but the most general principles of metaphysics, and there are, as we shall see, other aspects and methods of the science which draw but very sparingly on them.

It is perfectly true that a deep study of theology demands an amount of time such as very few can bestow upon it. In this country, in particular, with no canonries, no university-fellowships, no positions combining competency with leisure for intellectual pursuits, there is comparatively little room for study of any kind, and what may be found is disputed by many other subjects of undoubted usefulness. Yet at the same time it may be observed that the amount of leisure available in the life of each one is as much dependent on his habits as on his duties; that even those who have much to do, occasionally waste time, and that order, method, a close limitation, if not a complete excision, of what is comparatively useless in daily life would make room for more of what is valuable than would seem possible at first sight. Besides, dogmatic studies, as we have seen, far from interfering with the other duties of a priest, are the greatest possible help in them. Even the other subjects which impose themselves on his attention almost invariably fit the mind for a better understanding and a more conclusive defence of the doctrines of christianity.

We may, therefore, safely conclude that no subject of mental pursuit is more adapted to the sacerdotal life than that of Dogmatic Theology. The priest is not only mentally but spiritually benefited by it. Like meditation and prayer, the habitual contact of the mind with revealed truth gives him a deeper sense of its reality, and keeps alive the conviction of its supreme importance.[1] Finally, it gives the priest a stronger hold on the mind of others. Religious truth is losing its power over our age, and to some extent over our people. The younger generations, growing or already grown up into manhood and womanhood, have no longer that boundless trust of their forefathers for whatever comes from the lips of a priest. They need more freedom of thought, more reasonableness, more proof in regard to what is proposed to their belief. They think more actively and less reverently than people did of old. Their teachers are useful to them in proportion to the fullness and firmness with which they have grasped the truths of Christianity, and to the tact with which they know how to present and to sustain them.

A boundless field is here opened to priestly activity. How it may be best cultivated we shall endeavor to show in the following papers. J. HOGAN.

PROTESTANT MISSIONARY EFFORTS—AND WE!

THE Missionary Review of the World is a monthly magazine published by the Funk & Wagnalls Company, New York, in the interests of Protestant Missions. In its January issue, it gives the statistics of the Protestant Mis-

1 Even as a help to the spiritual life of the priest himself, dogmatic theology well deserves to be an object of constant study. "All doctrine is practical," says F. Faber (Conf. iii), "The first use of dogmatic theology is to be the basis of sanctity, while controversy is its fiftieth or its hundredth use." And again (Precious Blood, C. iii), "Theology would be a science to be specially impatient with, if it rested only in speculation. To my mind it is the best fuel of devotion, the best fuel of divine love. It catches fire quickest; it makes least smoke; it burns longest; and it throws out most heat while it is burning. If a science tells of God yet does not make the listener's heart burn within him, it must follow either that the science is no true theology, or that the heart which listens is stupid and depraved. In a simple and loving heart, theology burns like a sacred fire."

sionary Societies of the United States and Canada for 1891-92. The compiler informs his readers that he has omitted "the work of the Methodists, the Baptists, and others to Protestant Europe, as well as their efforts for the evangelization of the Jews, the Freedmen, and even the Indians and Chinese." In regard to the last named, however, there are eleven different Protestant societies whose labors in China are given in the statistics. Perhaps, these organizations, while laboring in China, do nothing for the Chinese or have not sent in reports of their efforts for the Celestials, confining their figures to their labors among Europeans and other people in that land.

The labors of forty-two Protestant societies of whom four are Canadian are epitomized for us under various heads, their home constituency, their missionary incomes, their missionaries, European and native, their churches, members, yearly increase, and finally their schools with pupils. The Congregationalist Society was the first in the field, beginning its work as far back as 1810. It has missions in Africa, Turkey, India, China, Japan, Micronesia, Hawaiian Islands, besides Mexico, Spain and Austria. Its missionary force numbers 3,034, of whom 200 are ordained natives, and 183 American preachers, who are assisted by 18 laymen. We must add 174 wives of preachers and laymen, together with 159 unmarried women, besides 2,400 unordained native aids. Their membership is 40,333, who use 434 churches; 47,330 children attend their 1,123 schools. Finally they claim an increase in membership, during the last year, of 3,516. Most of our impressions of Protestant missionary efforts are derived from Marshall's Christian Missions, a work regarded as somewhat misleading.

A hue and cry, not too seldom heard of the efforts of the sects, is that their labors amount to nothing. How we Americans can say that is surprising, as we see on all sides the offsprings of Catholic parents and races staunch Protestants. In the thirties Bishop England in his report to Propaganda put down the losses to the Church in this country as between three and four millions; many thoughtful men in

our day do not hesitate in saying that we have lost upwards of twenty millions. And it is only throwing dust in our own eyes to say that these renegades and their children do not become Protestants: Read of the Murphys, the Laffertys, the Kavanaghs, the McCabes, etc., etc., who are leaders in the various sects. Now it seems to us, if these denominations can make perverts at home, there is no reason why they should not gain converts abroad. Frequently do we see complaints from Eastern missionaries of the inroads of Protestants, and they would not complain, let us believe, unreasonably.

To return to the Congregationalist Society: although the membership of their home constituency is but 525,097, yet they raised for the year included in their report $841,569, at home, and $92,723, on the missions. In other words they collected about half as much more on their missions, that is, from a lot of poor heathen converts and their neighbors, than the 8,000,000 Catholics of these United States gave last year for the Negro and Indian missions. At home, they average one dollar and a half a piece, and abroad two dollars and a quarter. The average of our Negro and Indian collection for every Catholic is less than one cent, about seven mills, or seven cents from ten Catholics.

We have spun out to considerable length the report of the Congregationalists: let us now turn to the Baptist Missionary Union which was organized in 1814. They employ less force and spend less money than the Congregationalists, although they claim nearly double the latter's membership, viz., 89,014. Their missions moreover, are entirely among the heathen, namely, in India, Burmah, Assam, China, Japan, Africa (Congo). They have 251 American preachers as against 248 ordained natives. Protestants evidently believe in native clergy. Apropos of this, let us here remark that throughout the South, laboring among the Negroes are none but Negro ministers, excepting four or five Episcopalians. The white clergymen whom the sects have on Negro work are confined to colleges, academies, or school work of some sort. The Baptist Mission Union had 12,185

additional members during the year or nearly one-half of the whole number of converts claimed by them all. There are three other Baptist societies engaged in the foreign missions, the Southern Baptist, Free Baptist, Seventh-day Baptist. It is a little curious to note that the Southern Baptists, although numbering 1,235,765, give to their missions but $114,326, while the Baptist Missionary Union, presumably Northern, gives $575,773.

830,179 form the home constituency of the Presbyterian Society who gave $931,292 last year, raising at the same time $49,423 on their various missions in India, China, Japan, Korea, Siam, Syria, Persia, and Africa. Besides these they labor, we may say fruitlessly, in South America, Guatemala and Mexico. They claim 30,479 members who attend 384 churches; 29,011 pupils for 771 schools. Again they have 210 American missionaries and 165 native. Besides this great society, there are five other Presbyterian organizations who all give large figures considering their numbers.

The Methodist Episcopal organization, North and South combined, number at home over three and one-half millions who contributed last year more than a million dollars, while their missionaries raised abroad $170,000 less one cent, notwithstanding their figures are less than either the Baptist, Congregationalist or Presbyterian Society. Does not this seem an argument that the "shouting religion" is not so favorably received by the yellow and black skinned of the human race? The Episcopalians cut a sorry figure alongside of the other great missionary organizations of American Protestantism. Only 24 American Episcopal clergymen are in Greece, Africa, China, Japan, Hayti, assisted by 56 native clergymen. These exercise their spiritual care over 3,203 members or wield the birch in 106 schools which number 3,387 scholars. They give their increase as 300 during the year.

We may pass over the various other missionary enterprises merely noting that the four Canadian societies came later into the field and have meagre reports. They, however, confine themselves to heathen lands, viz.: India (Telugus), Africa, Japan, China, India, New Hebrides. Not so our

American societies, which altogether have eight Missions in Mexico—which seems a favorite spot for them—three in Italy, two in Brazil, one in Guatemala, while two more are set down as in South America. Spain and Austria have each one, both under Congregational auspices.

Surprising as are the figures in detail (and we have not given a fourth of them) their total results are still more astonishing. Since 1810, forty-two organizations have sprung up among our Protestant country-men for the spread of the Gospel among the heathen, and unhappily in some instances in Catholic lands. All these represent a home constituency of 10,797,079. Now there is not one Catholic-American organization for the heathen work. The most we do is to help the Association for the "Propagation of the Faith" at Lyons, which, if we are rightly informed, gives us back by allotments to the Indian Missions and poor dioceses, more than we annually send to Lyons. It is noteworthy that the Association of Lyons gives no allotment to Negro Missions. These ten millions Protestants last year gave five millions dollars from their own pockets while their agents raised on the missions $469,419. Their total missionary force numbers 14,524 of whom 1,239 are ordained Americans, 222 American laymen, 1,116 married and 775 unmarried women. Of the natives 1,216 are ordained, and 9,822 help in other ways. They have 2,525 churches with a membership of 256,649; 5882 schools and 182,205 scholars. The additions to church membership foot up 30,600 during the year, for which the statistics stand.

Besides these official labors of Protestantism there is at this moment one of the Astor family, Mr. William Astor Chanler, penetrating the untrodden forests of Africa in the interests of science. But twenty-five years old, he has already made one expedition with a corps of 180 men through the land of the Masai, where Stanley declared it was unsafe to go with even a thousand rifles and which no white man had ever before trod. Chanler's present trip includes a march of 3,000 miles, which will require two years. His caravan numbers 250 armed men under an Austrian officer. All this it seems is

being done at his own expense and as a holiday, although for the good of humanity. Grit this, worthy of emulation! Of course, we know of the efforts made by European Catholics for heathen lands. Werner's "Orbis Terrarum Catholicus" gives glowing figures. There are Catholic Bishops, Priests and Sisters everywhere in those parts, but American Catholics are not there.

It seems as if the missionary spirit has fled from Catholics, dwelling in lands partly Protestant to their non-Catholic countrymen. We know of three or four American priests laboring in the East and Africa. It might be imprudent to pronounce ourselves provincial and narrow, living for our day and hour, our kith and kin, but it looks very much as if it were so. In conclusion let us add that these Protestant societies are doing very much for the Negroes, who would, indeed, be the most ungrateful of peoples if they ever forgot what non-Catholic Americans have done and are doing for them.

May our Lord awaken American Catholics to the spiritual needs of the heathen abroad, and to the Macedonian cry of our Indians and Negroes at home.

"There is no distinction of the Jew and the Greeks: for the same is Lord over all, rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How shall they call upon Him in whom they have not believed? Or how shall they believe in Him whom they have not heard. Or how shall they hear without a Preacher? And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the Gospel of peace, of them that bring glad tidings of good things? (Romans x, 14.)

J. R. SLATTERY.

THE EASTER NOCTURN.

THE office of Matins during the Easter octave differs from that of other feasts[1] throughout the year, in having but one nocturn which consists of three psalms

1. Except Pentecost.

and three lessons. The customary hymn is likewise omitted. There are two reasons for this, one historical, the other liturgical.

From the beginning of the Christian Church the eve of Easter was a time of unusual preoccupation for the clergy. At an early hour the catechumens gathered in the church for instruction preparatory to the solemn act of their baptism. Then followed the procession of the Holy Sacrament, the blessing of the Easter-fire, of the Paschal candle and the baptismal font. The reading of the prophecies consumed considerable time. It was the day also for the annual ordinations. Later the various blessings of the houses, first fruits, etc., took place. The evening and greater part of the night was spent in shriving the faithful who flocked to the church, there to keep vigil in preparation for the reception of the Paschal Lamb on the morrow.[1]

Thus little time was left for the customary recitation from the Psalter, and the sacred functions of the common service had to supply the debt of special devotion on the part of the priests.

The second reason for the shortness of the Easter Office is to be found, as stated above, in its liturgical character.

The solemn functions of the day are an expression, above all else, of joy; and the movements of joy are quick. Like its messenger, hope, gladness

> . . . . . is swift and flies with swallow's wings,
> Kings it makes gods, and meaner creatures kings.

The sad wail of the *Miserere* prolonged throughout passion-tide gives way to the sudden bursts of the exultant *Alleluja.*

> Aether resultat laudibus,
> Mundus triumphans jubitat.

This is the one thought, the one prayer of the heart, which issues forth from all Christendom: *Haec est dies quam fecit Dominus, exultemus et laetemur in ea!* The order of the liturgy as indicated by St. Paul (Epist. I Corinth. xiv,

1. Notandum, quod apud Hieronymum legimus, quod in orientalibus ecclesiis mos sit in hac nocte ante mediam noctem fideles ab ecclesia non recedere. Rhab. Maur. cit. ex Amberg. Past. Theol. ii, 817.

5) is reversed and we are to "speak with tongues" rather than "to prophesy" or "interpret, that the Church may receive edification."[1]

If at other times the Apostle would rather have us "prophesy" than "speak with tongues," not so to-day, for we have but one lesson to learn and to impress, and that is the lesson of joyous gratitude.

There are no hymns in the Office, because the entire liturgy of the day is nothing else than a song of exultant thanksgiving. There are no verses, no responses, no chapters, because pontiff and minister, priest and people unite in the triumphant tones of the *Alleluja*, which occurs at every turn throughout the Office of this day, to express the eager impatience of overflowing hearts.

And is the *Alleluja* simply a burst of holy joy without any special meaning?

The literal translation of the Hebrew word from which it is derived is *Praise ye the Lord!* In the Old Testament the word is inscribed at the beginning or end of certain psalms (Ps. 103; 104-106; 110-118; 134-135; 145-150) and there are six psalms (112-117) called the great *Hallel* to indicate their use in the Hebrew liturgy on the three principal feasts of the Jewish Church. Tobias in his beautiful prophecy to Israel, regarding the restoration of Jerusalem, sums up the manifestation of joy and thanksgiving which is to be on that day by saying: "And *Alleluja* shall be sung in its streets." (Tob. xiii, 22.) St. John describes the saints giving expression to their gratitude in heaven by the harmonious chanting of the *Alleluja* (Apoc. xix, 1, 3, 4, 6). Reverence akin to that which forbade the Jew to pronounce the name of God (Jehovah) caused the early Christians to retain this word untranslated. It meant so much more to their hearts in the light of the traditions which recorded the debt of gratitude due from the heirs of Abraham, who were made co-heirs of Christ in His glorious resurrection.

1. The meaning of the words "to speak with tongues" as here used by St. Paul, is: to give expression to the feelings of the heart in singing the praises of the Lord, as distinguished from the "prophesying" which here has the force of praedicare (προφητεύειν) "to explain the divine oracles," that is, to preach the word of God or explain the Christian doctrine.

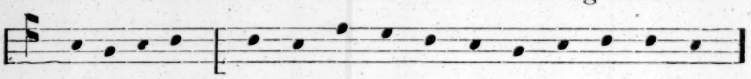
It appears that, until Gregory the Great caused a revision of the Canonical Office, at the beginning of the seventh century, the use of the *Alleluja* was exclusively reserved for the liturgy of the Paschal season. Thenceforth we find it frequently wherever special reasons call for an expression of joy. Only during the penitential season, that is to say, from Septuagesima until the end of Holy Week it is rigorously excluded from the public service of the Church.

Alleluja non meremur
In perenne psallere;
Alleluja vox reatus
Cogit intermittere;
Tempus instat quo peracta
Lugeamus crimina!

But on Holy Saturday at noon, immediately after the Epistle, the celebrant of the Mass takes up once more the glorious note

Al - le - - - - lu - - - - - - ja,

and the "Ite Missa est" ends with the exalting tones of



Alle - lu - ia, al - le - - - - - - lu - ja.

the melody being caught up by the responding choir in the jubilant echo of the "Deo gratias",—the sweet and simple notes of the Gregorian air float on the air, rising with accented impulse like the morning song of a lark ascending to heaven, and the soul is involuntarily drawn aloft. Thenceforth the *Alleluja* is repeated in every part of the liturgy, the Introit of the Mass, Gradual, Offertory, Communion.

And thus we find it in the Office of Matins added to the invitatory, the doxologies, the antiphons, the versicles and responses.

The single nocturn consists of three psalms: The first, second and third, of the Psalter. Together they form a lyric record tracing Christ's struggle and victory over sin and death, an act in the *divina commedia* of our redemption. We

have on a former occasion pointed out how the entire Psalter is a synopsis of every phase of the soul-life undergoing its reformation according to the pattern laid down by the divine model which David recognized in the Scion of his race whom he called his, as we call Him, our Lord. This lesson of life is incorporated in the annual cycle of the Breviary readings.[1] Whilst the first psalm itself may be termed an introduction to the body of the Psalter, the first three psalms are an outline of the main division of that body. But they have a further distinct significance.

Psalm first pictures the perfect man; *Beatus vir.* His will is in absolute harmony with the divine law: *In lege Domini voluntas ejus.* The fruits of his works shall prove it: *Fructum suum dabit in tempore suo.* With this blessed man the prophet contrasts the host of the unjust: *Non sic impii, non sic.* Such are the contents of this psalm.

The Commentators, early and recent, agree that the Psalmist here draws an image of Christ, "the Just One" by excellence. He contrasts him as *one* (*beatus*) with the multitude of the fallen race (*impii*), those who have forfeited the right of a glorious resurrection: *Ideo non resurgent impii in judicio.*

The antiphon which is placed before and after the psalm gives point to this application. The "Just One" is God, yet subject to the will of God: *Ego sum qui sum—sed in lege Domini voluntas mea est.* (Antiph.) Nothing could be more direct than this allusion to the character of the Messiah as the Son of God, whose design is to wean men from iniquity: *consilium meum non est cum impiis.* (Antiph.)

As the first psalm places before us the image of the Man-God, the second points out the object and purpose which were to be accomplished by the divine Incarnation. These were: to regain fallen man by battling with and conquering the hordes of Lucifer whose rebellion against God had had the secondary effect of enslaving the human race and making it partake in the opposition to its Maker under the plea of a false liberty. The misled champions of Anti-christ speaking under

1. Cf. AMERICAN ECCLESIASTICAL REVIEW, VOL. II, p. 1.

the inspiration of a false independence are introduced in this psalm as confronted by the Prince of Juda, Christ, who asserts His claim to the promised inheritance of the people of God.

> Quare fremuerunt gentes—
> Adstiterunt reges terrae adversus Dominum
> Et adversus Christum ejus ? (ps. II)

Christ Himself answers :

> Ego constitutus sum rex ab eo
> Super Sion montem sanctum ejus.

And He further makes good His mission :

> Dominus dixit ad me :
> Filius meus es tu, ego hodie genui te.
> Postula a me,
> Et dabo tibi gentes haereditatem tuam,
> Et possessionem tuam.

He proposes two alternatives of conquest : persuasion to accept the sweet yoke of His law, or the bitter vengeance of His anger.

> Reges, intelligite, erudimini !
> Servite Domino in timore et exultate—
> Nequando irascatur Dominus et pereatis,
> Cum exarsersit in brevi ira ejus.

This mission, this purpose in the Second Person of the Most Holy Trinity becoming man is emphasized by the antiphon which precedes and follows this psalm. The Saviour declares His desire (and in it His love for man) to redeem the entire fallen race of Adam : *Postulavi Patrem meum, alleluja ; dedit mihi gentes, alleluja, in haereditatem alleluja !*

In the third psalm the victory over the foe is announced in the resurrection from the dead. Man's liberty is restored and with it every blessing. Yet we are reminded in the very beginning that all this has been accomplished in suffering and contradiction :

> Quid multiplicati sunt qui tribulant me?
> Multi insurgunt adversum me.

Then the Saviour appeals to the eternal Father as on Mount Olivet and on Golgotha in the prayer whose echoes are daily repeated at the foot of the Eucharistic altar. That prayer is heard :

Voce mea ad Dominum clamavi ;
Et exaudivit me de monte sancto suo.

Death and sleep of the grave follow, to end in glorious resurrection :

Ego dormivi et soporatus sum ;
Et exsurrexi !

Thenceforth strength and salvation and blessings unnumbered are to flow to the children of men from the atoning act, and each may say in the confident hope of his own resurrection :

Non timebo millia populi.
Exsurge Domine, salvum me fac ;
Quoniam tu percussisti omnes adversantes mihi !
Domini est salus
Et super populum tuum benedictio tua.

And the antiphon reads us this same interpretation : *Ego dormivi, et somnum cepi, et exsurrexi quoniam Dominus suscepit me alleluja, alleluja !*

Now we are certain of our faith, because, as the versicle which immediately follows the above triplet of psalms, has it :

V. Surrexit Dominus de sepulchro, Alleluja.
R. Qui pro nobis pependit in ligno, Alleluja.

The readings of the three lessons are taken from a homily of S. Gregory, in which he briefly voices the obvious lesson to be learned from the resurrection of our Lord, and which has already been indicated at the conclusion of the last psalm. "Res gesta," says the Saint, "aliquid in sancta ecclesia significat gerendum." And what is this lesson to be learned? Confidence, if you are a follower and lover of Christ, as were the holy women who came to the tomb at early morn. "Nolite timere, scio enim quia Crucifixum quaeritis. Jam surrexit !"

And the responses, at the end of the first two lessons, appeal to the Christian priest : Arise, buy spices to anoint thy Lord, and haste thee to seek Him at dawn of day at the altar ; unfold the linen cloth of the corporal, and, though He be hidden to thee under the garb of the white host, trust, it is but for a little while, and He will make thee feel His

presence by the sweetness of that voice which encourged the heart-broken Magdalen of old. Such are the thoughts suggested by the responses at the conclusion of the first and second lessons; the third ends with the festive *Te Deum.*

Apollinaris Sidonius, in the fifth century, beautifully describes the Christian boatmen in the South of France singing in concert certain passages from the Psalter, which illustrate man's journey along the river of life, and the echoes of their Allelujas resounded from the shore.

> Curvorum hinc chorus helciariorum,
> Responsantibus Alleluja ripis,
> Ad Christum levat amnicum celeuma.
> *Sic, sic psallite nauta et viator!*
> Namque iste est locus omnibus petendus
> Omnes quo via ducit ad salutem.

How like to this our daily chant in reciting the divine Office during the Easter-season!

H. J. HEUSER.

THE OLD TESTAMENT SAINTS.

(*Conclusion.*)

THE influence of the Old Testament saints on the various sects outside the Catholic Church, on some of them especially, has been deeper still, but in many cases positively detrimental. Declining to honor the Christian saints; fearing almost to speak or to think of them with reverence, yet needing the inspiration of example, they naturally fall back on those of the Old Law with whose lives the constant reading of the Bible makes them familiar. By degrees they imbibe their spirit, with its excellencies, but also with its deficiencies, and thus they often come to show in their lives far more the impress of the Old Testament than of the Gospel.

The very dread of idolatry they exhibit in avoiding to pay homage to the saints is an instance of this. It proceeds directly from the Old Testament, and, though meaningless at the present day, they cannot shake it off. The Puritan

conception of the Sabbath observance, as they call it, is of the same kind, stern, unyielding, like the original Jewish precept, but entirely foreign to the spirit of Our Lord, as exhibited on various occasions in that same connection. The extremes to which some of them carry the principles of temperance are of a similar kind and flow unmistakably from the same source.

Again, in their conception of the chief virtues they stop short, like the religious heroes of the Old Testament. Their "saints" are upright, conscientious, God-fearing men, heartily and generously devoted to some noble purpose, but they reach not the heights of the Catholic saints. In regard to the things of this world, their rule is moderation, not detachment. Like the pious Jews of old, they still love to sit under their own fig tree, and taste the sweets of domestic life, to bless God for His gifts—and to enjoy them. They see not the beauty of sacrifice for its own sake, the voluntary casting at the feet of our Lord of what is pleasurable to the senses and dear to the heart, as a ready homage of generous love. Their ideal is nearer to the valiant woman of Proverbs, wisely governing her household and increasing its wealth, than to Magdalen breaking her vessel of alabaster and pouring its whole contents on the head of our Lord. It responds better to Tobias, devout, kind, charitable, but not unmindful of his pecuniary claims on others, than to St. Anthony taking to the letter the divine counsel, selling all he had and giving it to the poor, in order that, unencumbered with the things of earth, he might follow Christ with freer step and lighter heart.

We might follow out the same course of thought and apply it to almost all the other evangelical counsels. In the matter of chastity the ordinary Protestant sees no farther than the Jew, fidelity to the matrimonial bond: the higher privilege of "those who follow the Lamb wherever he goeth" seems to be beyond his reach of vision. The humility taught by Pagan wisdom—modesty—he admires and practices; he is prostrate like the devout Israelite, before the majesty of God; but that voluntary, total self-abasement before all

men, taught by the Apostle and pointed to in our Lord as its most wonderful exemplar (Phil. ii, 7); that ready, joyful acceptance of humiliation from whencever it comes; that positive craving for contempt which filled the hearts of so many Christian saints, as the only thing they deserved and as another trait of resemblance to their Divine Master, such things have no place or share in the aspirations of the best and purest outside the Catholic Church. So, again, active beneficence abounds among them; but for that higher life of contemplation and prayer which placed Mary above Martha in the judgment of our Lord, we have once more to turn from the Law to the Gospel, and from our separated brethren to the true assembly of the saints.

Without any departure from historical truth we may go a step farther, and trace back to inspirations injudiciously gathered from the examples of the Old Testament some of the worst features of the Protestant Reformation. We refer especially to its fierce intolerance.

That this has been one of the characteristic traits of Protestantism wherever it held sway, Catholics have always had reason to know, and enlightened Protestants are generally disposed to acknowledge nowadays. Many are ready to confess its logical inconsistency in any body of men who do not claim to be infallible, whilst others strive to find extenuating circumstances in order to palliate a feature so repulsive to the modern mind. Perhaps the best excuse of all may be found in the Bible itself, such as it was understood by them, and erected into a supreme and exclusive law of life.

In the eyes of Protestants, up to a recent period, the Bible was not what it is for us, an imperfect record of God's dealings with mankind, a progressive revelation of His being and of His will, extending over many ages and reflecting many stages of moral and spiritual advancement toward the final, that is, the Christian ideal. It was a law dropped down from Heaven to give in all its parts guidance and inspiration to all ages. Between Old and New Testament there was to them little difference, and of the two, the Old Testament was the more familiar and the more congenial. The early

reformers of Scotland, the Puritans and independents of England, the Huguenots of France, and the thousands that followed in the wake of the Mayflower to the New World were generally men gifted with a vivid, religious imagination and a strong character; but the tenderness of the Gospel had never touched them, or had only touched them and fled. Their spirit was unyielding, obstinate, without pity, Jewish in a word. In the fierce denunciations of the prophets in the maledictory utterances of the psalms, they found the most fitting expression of their feelings. Josue exterminating the Canaanites, Samson slaying the Philistines, Elias putting to death the Priests of Baal, and bringing down fire from Heaven on the soldiers sent to capture him, were the ideal heroes of these first founders of Protestantism. John Knox, that "most intolerant of an intolerant creed and an intolerant country," as Johnson described him, was ever quoting the Old Testament to justify his relentless violence. The Catholic worship was "idolatry," to be put down with a high hand, as had been done by the order of God in the Promised Land; Catholic priests were no better than the priests of Baal, the Catholic queen, Mary, was Jezabel, and "one Mass said in her chapel was more fearful to him than if ten thousand armed enemies were landed in any part of the realm." It would be curious to follow up this line of thought and to show how, in France, in Germany, in New England, wherever the new religion was propagated, the worst means were freely resorted to and justified by similar deeds related in the Old Testament.

Such excesses have almost entirely disappeared before the growing enlightenment of the age and a more reasonable interpretation of the Bible. Even in Scotland mothers may now kiss their babies with impunity on the Sabbath, and ministers may appear clean shaved in their pulpits without giving disedification to their flock. One feature still remains as a memorial of the ancient sway of the Old Testament over the Protestant mind, and even that is visibly declining —we refer to the habit of assuming Old Testament names, in preference to those consecrated by the Christian traditions

—in fact as a protest against them. Catholic usage had always been very broad in that matter; names were freely chosen from the history of the people of God as well as from various other sources, the names mentioned in the New Testament and those of the most popular saints being naturally more in demand. But because this was meant as a religious homage, in the eyes of the early Protestant it was downright idolatry; so the better to avoid even a suspicion of it, they threw themselves into the extreme opposite, assuming all manner of strange appellations, many of which had nothing to recommend them beyond the fact of their being mentioned in the Bible.

We smile to-day at such singularities, and the descendants of those who devoutly practised them now feel ashamed of them. Yet how much better the earnestness in which they took rise, even though misguided, than the contemptuous indifference with which they are now viewed by most of our Protestant contemporaries! The Old Testament heroes have ceased to awaken their enthusiasm; for many they have lost their historical reality. To the Catholic Church alone, ever guided from above, it belongs, now as at all times, to honor with due proportion the great servants of God in whatever dispensation they may be found; the earlier with a limited reverence, because they belonged only to the initial and imperfect period of the divine plan, the later in fuller measure because they exhibited to the world the fullness of the higher Christian life.

J. HOGAN.

CONFERENCES.

THE ARCH-CONFRATERNITY OF ST. JOSEPH AT SANTA FÉ.

It may not be generally known that there exists at Rome a central confraternity in honor of St. Joseph, the special purpose of which is to promote (principally by prayer) the cause of *Christian education of youth.*

The venerable Archbishop Salpointe, desirous to arouse amongst the faithful under his care a generous zeal for the establishment of Catholic schools, instituted a sodality of St. Joseph with this object in view. Last May the Holy Father, in appreciation of these efforts, issued a letter through the Secretary of the S. Congregation of the Propapaganda by which the sodality of St. Joseph in the city of Santa Fé, was raised to the rank of an Arch-confraternity, with the primary right of affiliating sodalities in the United States and Canada and communicating to them all the rights and privileges attached to the Arch-confraternity of St. Joseph (at the Church of St Roch) in Rome.

In view of the useful and noble object of the Confraternity and the facility with which it can be put in operation in any parish, college, school, religious community, or seminary, we gladly draw attention to it. The feast of the *Patronage of St. Joseph* which occurs during this month is a suitable occasion for the institution of so needful a work.

For greater convenience of those who may wish to interest themselves in the matter, we give an outline of the statutes which govern the sodality.

1. The special end of this sodality is to implore the powerful *protection of St. Joseph in behalf of the Christian education of youth;* hence, besides honoring St. Joseph, in order to be particularly favored by him during their life and at the hour

of their death, the members will take him for their special advocate, *to obtain through his intercession an augmentation of Catholic schools, the cessatian of public hostility toward them, an increase of vocations both to the priesthood and to the religious state, especially for religious teachers.*

2. The means to obtain the end for which this sodality has been established are: To pray every day to St. Joseph, to imitate his virtues, and to promote devotion to him.

3. The only obligation of the members is to recite daily one Ave Maria, with three times the invocation: "Sancte Joseph ora pro nobis;" or "St. Joseph, pray for us." As the members pledge themselves to honor St. Joseph in a special manner, they are expected to observe with appropriate devotion the month of March, dedicated to him, especially the 19th, his feast; also the third Sunday after Easter, feast of the Patronage of St. Joseph, and Wednesday of every week.

4. Conditions of Membership: to be enrolled on the register of the sodality.

5. The sodality will be governed by a Father Director, a Prefect, a Treasurer and a Secretary.

6. It is understood that the members will contribute toward defraying incidental expenses for badges, certificates, banners, and affiliation to the Arch-confraternity.

7. A meeting of the sodality will be held on a fixed day of each month.

8. The Reverend Parish Priest (Chaplain or Superior) having given his consent, the following petition, signed by him, has to be sent to the *Bishop of the Diocese*, together with such rules and regulations as may have been agreed upon for the better local management of the sodality. These rules need not be many and should be arranged and drawn up after consultation with a spiritual director.

REVME. ET ILLUSTRISSIME DNE..

N. N. motus desiderio promovendi devotionem erga S. Joseph, humiliter petit a Te, Revme. et Illme. Dne. *a.* Ut Confraternitatem (juvenum, virorum aut utriusque sexus fidelium) sub titulo S. Josephi in . . . . . erigi et ad Archicon-

fraternitatem ejusdem nominis Sanctae Fidei aggregari concedas; *b.* Statuta hisce litteris inclusa approbes; *c.* Ut Rev. Dom. N. N. . . . . Confraternitatis Directorem constituas.[1]

This petition, together with the Bishop's approbation, should be sent, for affiliation, to the Director of the Arch-confraternity, who will return them, together with a diplom aggregation. (Address : The Rev. Chaplain of St. Michael's, Santa Fé, N. M.)

The diploma should receive the "visa" (or official endorsement) of the Bishop of the Diocese, and then be kept or rather framed and hung in some conspicuous place in the hall where the Confraternity meets.

"STIPENDS" AGAIN.

Qu. I cannot reconcile your answer to the query about Stipends and Parochial Expenses in the March number of the REVIEW with what Rome has said on the subject. The late Bishop Hendricken of Providence sent the very same case to the Propaganda asking for a solution, and in reply Cardinal Simeoni stated positively that after deducting the expenses of the organist and choir the rest of the stipend is to go to the priest who says the Mass whether Rector or Curate (See "The Pastor," Vol. V, p 262). Will you please explain, if I am wrong ?

Resp. There are two things to be said about the letter of Cardinal Simeoni referred to.

It decides the question of the disposition of Mass stipends upon the merits of a supposed local custom, and its application is made conditional upon the existence of such custom.

1. To the above request the following answer, taken from an authorized Roman formulary, might be suggested :

Visis precibus Nobis oblatis, auctoritate Nostra erigimus Confraternitatem, de qua in precibus, ejusque statuta a Nobis revisa approbamus, eamdem Nobis ac successoribus Nostris subjicientes ac subjectam declarantes secundum Constitutionem fel. rec. Clementis PP. VIII, "Quaecumque." d. d. 7 Decembris, 1604. Rectorem autem ejusdem Confraternitatis nominamus R. D. N . . . . . tribuendo ei facultates necessarias et opportunas, et praesertim, ut possit, si opus sit, alium sibi sacerdotem substituere ad recipiendos fideles. Datum . . . . . N . . . . .

In this respect the decision is therefore an exception to general law.

The supposed custom however rests upon *incomplete* or *incorrect* information, and hence the answer is of no practical value whatever, although it may have local force—accidentally, a feature which the nature of the query proposed to us did not warrant our discussing.

We do not know whether, as the commentator on Cardinal Simeoni's letter in the "The Pastor" assumes, the American Bishop failed to state the case correctly, or whether the error arose from some other source. But it is quite plain from the Cardinal's own letter that, before answering the proposed question of how the stipends for a "Missa cantata" were to be distributed, he sought to inform himself what the actual custom in the United States was at the time. *Upon the strength of this information* he makes up his judgment, and expressly says so. "Antequam meum proferrem judicium, opportunas informationes exquirere curavi circa *consuetudinem, quae in Ecclesia Statuum Fœderatorum Americæ hac super re vigeat.* Ex notitiis habitis sequentia deprehendi."

He then states that he ascertained that in the United States the choir is usually paid for its services on such occasions and that "*in ista regione nihil solvi sacerdotibus ratione juris stolæ*, sed dumtaxat ratione missæ quae juxta vota familæ, aut privata aut cantata est."

This latter is hardly true, either of Canada (whence the query came) or of the United States. The "jura stolæ" are simply the "perquisites." Of these we made express mention in our former answer.

It is, moreover, erroneous to assume that the faithful offer the stipend on occasion of funeral Masses as if it were a donation; it is a *taxa* ordinarily fixed by Diocesan Statute, so much so that it may not be lowered or remitted at discretion even by a pastor in his own parish.

When there is question of devoting part of the received stipend for the necessary uses of a church or the sustenance of the missionary clergy the Holy See has never applied the law which applies, as we said, to the *stipendium manuale.*

Benedict XIV himself, who issued the brief *Quanta cura*, which forbids clerics and priests to retain any part of the stipend in committing the celebration of the Mass to another, declared in a subsequent letter to the pastors of Holland and other missionary countries that the practice of giving a smaller stipend than they received for Masses (to resident chaplains to whom they committed the celebration of such Masses) because their destitute condition obliged them thus to pay the expenses of their living, was not to be considered as included in the prohibition of the Brief. (Cf. Br. Bened. XIV 30 Jun. 1741 and the Letter 6 Apr., 1742.)

The following decree issued three years after the above-mentioned Brief furnishes an illustration of how, under certain circumstances, stipends may be applied to the uses of church-fabric. "An eleemosyna Missarum tam adventitiarum quam fundatarum integra dari debeat celebrantibus, vel potius an et quae pars detrahi possit et in quem usum applicanda? *S. C. C. resp.* Servetur solitum, dummodo pars detracta integre applicetur in beneficium Sacrarii ecclesiae. (Die 21 Aug., 1734.)

But we have already said more than is necessary to justify our previous answer, which is in no wise contrary to the tenor of Cardinal Simeoni's decision.

HOLY WEEK SERVICE IN A PUBLIC HALL.

Qu. We are building a Church and meanwhile I have to say Mass on Sundays and Holidays in a town-hall. The Blessed Sacrament is kept in a small private chapel in the Parish-house.

In two liturgical books (De Herdt & Wapelhorst) which I have consulted about the ceremonies of Holy Week I find it stated that Mass cannot be celebrated on Holy Thursday, Good Friday and Holy Saturday in places where the Blessed Sacrament is not kept. "In ecclesiis in quibus SS. Sacramentum non asservatur, non licet hac feria Missam celebrare, nec functiones sequentibus feriis peragere," for which a Decree of the S. Congregation is cited by both authors.

What am I to do? Can we have no service and blessing of the font, etc., this year?

Resp. The decree referred to is dated June 14, 1659, and whilst of general application, and destined to guard the parochial rights in countries where canonical parishes exists, has been somewhat modified by subsequent legislation.

In 1725 Benedict XIII caused the ceremonial, called *Memoriale Rituum for the use of small churches*, to be published. It permits the functions to be carried out without the peculiar solemnities prescribed by the rubrics of the missal. The S. Congregation has since then allowed even a simple low Mass in private chapels at an early hour "ob populi commoditatem," or even "propter infirmos" in certain cases, and with the leave of the Ordinary (required for each year). This might be considered an indication that the ancient requirements among which is to be reckoned the habitual preservation of the Blessed Sacrament, as the peculiar privilege of parochial churches, is not absolutely essential for admitting the celebration of the Holy Week functions.

But in any case we do not think that the above-mentioned decree applies to a parish where accidentally the priest is prevented from celebrating in the very locality in which the Blessed Sacrament is kept. It may be truly said that there is here a parish-church, in which the Blessed Sacrament is kept, although, for legitimate reasons and for a time the performance of the ecclesiastical functions has to be transferred to a temporary structure in which it is unsafe to keep the Blessed Sacrament habitually. No doubt there are many missionaries obliged to make use of this or similar privileges, having no permanent church building, although they enjoy a regular jurisdiction equivalent to what we call a parish.

ENGLISH HYMNS BEFORE THE "ABSOLUTION."

Qu. Is it permissible, between the conclusion of a Requiem Mass and the bestowal af the "Absolution" which follows immediately after the Mass, to have the choir sing an English hymn? It seems

to me there has been some decision recently on the point, and I should like to have it quoted.

Resp. We are not aware that there is any recent decree either expressly allowing or prohibiting the singing of hymns in the vernacular during the interval that elapses between Mass and the "Absolution."

According to the general rubrics hymns in the vernacular are altogether out of place during the liturgical service for the dead. Should there be a notable delay after Mass, ere the celebrant, who may vest in the sacristy, returns to the altar for the "Absolution," the singing of a devotional hymn (rather in Latin than English) might not be a violation of the spirit of the liturgy, but from the time when the celebrant reappears at the altar, the prayers and chants are prescribed.

EX-RELIGIOUS PRIESTS AND CLERICS.[1]

The attention of the Holy See has recently been called to the difficulties frequently experienced by Bishops in regard to assigning places to priests who have left a religious community, either voluntarily or because they were dismissed from the Order for some irregularity. These naturally claim allegiance to the diocese of their origin, yet the Bishop is often, for conscientious reasons, unable to assign them a charge in his diocese.

The S. Congregation "Episcoporum et Regularium" has issued a general decree which, having received the approval of the Sovereign Pontiff, is henceforth to be observed as universal Canon law.

We give here an outline of the regulations contained in the said Decree, the full text of which will be found in the *Analecta* of this number.[2]

1 The substance of the above remarks is taken from the last number of the *Pastoral Blatt*, St. Louis.

2 These regulations have been in force generally with regard to religious making solemn vows; they are now extended to all institutes in which simple vows are made.

1. The Superiors of religious Orders are prohibited from giving *dimissorial* letters for promotion to Sacred Orders to novices or professed members of simple *triennial* vows ; but only to such as have made perpetual—although, perchance, only simple—vows, and are permanently aggregated to their respective Order.

This rule applies to Institutes whose members make only simple, as well as to those who make solemn vows.

Religious who are in Sacred Orders may not be dismissed from their community except

a. For grave and public faults ;

b. under the supposition that they are incorrigible—and to establish this fact

c. they must have received at least three admonitions at different times.

d. These proving fruitless, a formal process of accusation is to be entered, in which the delinquent has the right of seeking defence against the charge preferred.

e. After this the sentence of expulsion may be pronounced, which sentence, however, remains without force if the accused appeals at once to the S. Congregation "Episcoporum et Regularium," which gives final decision in the case.

3. A religious who is *dismissed* from his Order or Institute *remains under suspension* reserved to the Holy See. Before the suspension can be removed he must find a Bishop who will receive him into his diocese and give him an ecclesiastical patrimony.

4. A religious who, *of his own accord*, wishes to leave his Order or Institute, must, after having been legitimately dispensed from his vows, remain in the convent of the Order or Institute until he has found a Bishop who will give him ecclesiastical patrimony in his diocese. If he leave the community without such provision, he is to be considered as suspended from the exercise of his orders.

5. A professed religious (both such as make solemn and such as make simple vows) may not be admitted to subdeaconship unless he have studied at least one year's theology ;

to deaconship only after two, and to the priesthood only after three years' study of theology, supposing that he have absolved the usual branches which precede in the theological curriculum.

MATRIMONIUM CORAM MAGISTRATU CIVILI.

Qu. John (a Catholic) is married to Jane (a baptized non-Catholic) by Jacob, a Justice of the Peace.

Does John incur excommunication?

The Statute of the Diocese reads:—XV. Matrimonia fidelium coram proprio eorum pastore, vel alio ejus vice fungente, celebranda sunt; quod si qui, in iis missionibus ubi sacerdos invenitur, coram ministello protestantico, *vel etiam magistratu civili matrimonium inire audeant, poenae excommunicationis se subjiciunt:* et in nullo casu ad sacramenta permittantur appropinquare, nisi prius facta poenitentia aliqua publica, vel saltem post culpae confessionem in scriptis obtentam, et coram populo ab ipsis, vel a sacerdote ipsorum nomine, lectam, quod etiam in matrimoniis mixtis servandum districte volumus.

Resp. The text of the Statute, as given, leaves no doubt as to the fact that John incurred excommunication, provided he could have had access to a priest for the requisite dispensation "ab impedimento mixtae religionis;" for the censure is limited to this case and thus indicates that it supposes a species of contempt on the part of the Catholic, who by marrying outside of the Catholic Church, voluntarily subjects himself to separation from her fold.

But it must be noticed that this censure (of excommunication) is *not a reserved case* as the one in which a Catholic marries before a non-Catholic minister and thereby becomes guilty of "communicatio in sacris cum hæretico," which is a species of apostacy.

John can therefore be absolved by his pastor under the condition that he makes due reparation of the scandal which he gave by openly ignoring the sacramental character of marriage. The statute wisely puts it in the power of the pastor to temper the rigor of this public reparation by allowing him

to make it in the name of the delinquents, which leaves the terms of the same within his discretion. Had John married before a "minister," he would in addition to this have to apply for absolution to his Bishop, according to the general law of the Council of Baltimore.

THE "COMEMMORATIO DE CRUCE" IN THE VOTIVE OFFICE OF EASTER-TIDE.

The "Commemoratio de Cruce" prescribed by the rubrics for *semiduplicia* and days of lesser rite during the Paschal season, is not to be made on Thursdays and Fridays when the votice Office of the Blessed Sacrament or that of the Passion is said.

Dubium. Commemoratio de Cruce, quae dicitur tempore Paschali loco suffragiorum de Sanctis, iuxta Decretum S. R. C. 29 April 1887 in Emeriten. omittenda est in offic. votiv. de Passione, an eadem omittenda est, ratione indentitatis mysterii etiam in officio de SS. Euch. Sacramento?

Resp. Affirmative.

(Ex. S. R. C. 30 Aug. 1892 Strigon. ad IX.)

BENEDICTIO CANDEL. ET CINER. SINE CANTU ET MISSA.

Qu. In one of the last numbers of the AMERICAN ECCLESIASTICAL REVIEW I see it stated that the rite of funerals can be gone through "sine cantu" for want of chanters.

Now I would ask the following question :—

"Deficiente choro et ministris, quod communiter accidit, potestne Sacerdos benedicere candelas in festo Purificationis, et cineres in Fer. IV Cinerum, sine ullo cantu, et quin fiat processio in die 2 Februarii, et quin, post benedictionem cantetur Missa?"

I am personally of the opinion that it can be done "sine cantu" when there are no chanters; I have no authority for it but common sense—custom more or less general—and the belief that blessed candles and blessed ashes should not be the exclusive privilege of "choired" churches.

Anyhow, as I am contradicted every year on these points, I wish you had the kindness to answer the above question in the REVIEW.

Resp. According to the *Memoriale Rituum*, published by order of Benedict XIII for the use of small parish churches the functions of Candlemas and Ash-wednesday may be performed without chant wherever the requisites for the more solemn celebration are wanting. Three clerics (or altar boys) to attend the celebrant and to make the responses are sufficient.

But the function of blessing the candles or ashes may never be separated from the celebration of the Mass, since both form an integral part of the liturgy of these days; so much so, that the same celebrant must perform the blessing and say the Mass.

This has been repeatedly declared by the S. Congregation. "Missa sol. *ab eodem* qui benedicit candelas, etc., semper celebrari debet." (Decr. Auth. n. 3416 ad II, die 30 Mart. 1697.) "Non licere praeposito facere benedictionem candelarum, etc., nisi cantet etiam missam talibus functionibus adjunctam." (Decr. n. 1696 ad II, die 7 Mart. 1654.)

THE PASCHAL CANDLE IN THE MISSA "PRO PACE."

Qu. Is the Paschal Candle to be lighted during the Forty Hours' Devotion in Solemn Mass?

Resp. No, unless there be a time-honored custom to the contrary. Even in this case the Paschal Candle is not lighted during the Missa *Pro Pace* nor at any time when the color of the mass is violet "quia illuminatio hujus cerei est signum laetitiae, quod non congruit missae lugubri, qualis est omnis celebrata cum colore violaceo."

DECRETUM.

Cereus Pasch. regulariter accenditur ad Missas et Vesperas solemnes in tribus diebus Paschae, Sabatho in Albis et in Diebus Dominicis usque ad festum Assensionis D. N. J. Chr., quo die, cantato Evangelio, extinguitur ad Matutinum: et in aliis diebus et solemnitatibus etiam solemniter celebratis non accenditur nisi adsit consuetudo quod durante tempore Paschali accenditur, quae servanda esset. *S. R. C. die 19 Mai. 1607.*

ANALECTA.

DOCUMENTS REGARDING THE ANNUAL COLLECTION FOR THE HOLY LAND.

I.

Brief prescribing an annual Collection for the Holy Land.

LEO PP. XIII. *Ad perpetuam rei memoriam.*

Salvatoris ac Domini Nostri Jesu Christi, qui pro humani generis redemptione se ipsum exinanivit factus obediens usque ad mortem, mortem autem Crucis, vices in terris immeriti licet gerentes, inter multiplices gravissimasque tam excelsi Apostolatus curas, quibus in dies retinemur, in id tamen peculiari ac praecipua Pastoralis sollicitudinis vigilantia incumbimus, ut tanti ac tam salutaris Mysterii, quae in Urbe Hyerusalem, et viciniis illius monumenta supersunt, qua majori sanctiorique fieri poterit custodia asserventur, utque salubria monita ac mandata Romanorum Potificum Praedecessorum Nostrorum suos hac super re effectus sortiantur. Ipsi enim Pontifices jamdiu a vetustissimis temporibus ea ad loca pretiosa Humanati Verbi Sanguine purpurata oculos convertentes, Catholici nominis gentes ad Christi Sepulchrum recuperandum excitarunt, et postquam illud denuo in infidelium ditionem cecidit, et Fratribus Minoribus Ordinis S. Francisci Assisienis tantummodo licuit ea loca asservare, numquam destitere, quin quacumque ope possent, custodiae saltem ipsorum consulerent, et Fratrum eorundem, quos neque persequutionum neque vexationum, neque saeva cruciatuum discrimina tanto unquam ab incoepto deterruerunt, praesentibus necessitatibus pro re ac tempore providerunt. Quare et vivae vocis oraculo et Apostolicis etiam litteris Patriarchis, Antistitibus et aliis totius terrarum orbis locorum Ordinariis instanter atque iteratis vicibus mandarunt, ut respectivae eorum curae commissos Christifideles ad eleemosynas pro Locis Sanctis tuendis afferendas colligendasque impellerent, et certas etiam regulas hac super re statuere pluribus Apostolicis litteris, modo sub plumbo, modo sub Annulo Piscatoris datis, per quas unanimi consensu asseruerunt universis in terrarum Orbis

Dioecesibus singulis annis quosdam per unumquemque Ordinarium sub sanctae obedientiae obligatione dies statuendos esse pro eleemosynis in Sanctorum Locorum emolumentum colligendis. Denique Pius PP. VI. fel. rec. Praedecessor Noster litteris, quorum initium "*Inter caetera divinorum judiciorum abdita arcana,*" die 31 mensis Julii anno 1778 sub plumbo datis, quattuor per annum vicibus ab omnibus Sacrorum Antistitibus Terrae Sanctae necessitates piae Christifidelium charitati commendandas esse decrevit. Nunc autem dilectus filius Bernadinus de Portu Romatino, Ordinis Fratrum Minorum S. Francisci Assisiensis de Observantia nuncupatorum, generalis Administer, Nobis exponendum curavit, adauctis in dies praesertim vertentibus annis necessitatibus hujusmodi, Sanctorum Locorum custodiae haud amplius provenientes e fidelium eleemosynis redditus sufficere, eaque potissimum de causa quod elapso jam saeculi intervallo a postrema, quam memoravimus fel. rec. Pii PP. VI Constitutione, nonnulli ex Ordinariis illam veluti fere obsoletam negligunt, neque eleemosynas pro Sanctis Locis commendare, ea qua par est sollicitudine, student ; ideoque enixas Nobis preces humiliter adhibuit, ut quaedam hac super re providere de Apostolicae Nostrae potestatis plenitudine velimus.

Nos igitur, quibus tanti momenti custodia maximo est cordi, votis hujusmodi annuere cupientes, de Apostolica Nostra auctoritate, vi praesentium, perpetuum in modum decernimus, ut Venerabiles Fratres Patriarchae, Archiepiscopi, Episcopi, et alii totius terrarum orbis locorum Ordinarii sub sanctae obedientiae vinculo curare teneantur, ut respective in cujuscumque Dioecesis *Parochiali Ecclesia*, una saltem singulis annis vice, nempe, Feria Sexta Majoris Hebdomadae, vel alio ad uniuscujusque Ordinarii lubitum similiter semel tantum quotannis eligendo die, fidelium charitati Sanctorum Locorum necessitates proponantur. Pari autem auctoritate expresse interdicimus atque prohibemus ne quis audeat vel praesumat eleemosynas pro Terra Sancta quomodolibet collectas in alios usus convertere atque immutare. Propterea jubemus collectas, ut superius dictum est, eleemosynas Parochum Episcopo, Episcopum tradere proximiori Ordinis S. Francisci pro Terra Sancta Commissario; hunc autem curare volumus, ut eaedem quam citius Hyerusalem ad Sanctorum Locorum Custodem, ut moris est, transmittantur.

Decernentes praesentes Nostras litteras firmas, validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat, ac spectare poterit, in omnibus

plenissime suffragari, sicque in praemissis, per quoscumque judices Ordinarios et delegatos judicari et definiri debere, atque irritum et inane si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari.

Non obstantibus Constitutionibus et Ordinationibus Apostolicis, nec non speciali licet atque individua mentione et derogatione dignis in contrarium facientibus quibuscumque.

Denique volumus, ut praesentium litterarum transumptis seu exemplis etiam impressis, manu alicujus Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus adhibeatur fides, quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub Annulo Piscatoris die 26 Decembris 1887, Pontificatus Nostri anno decimo.

M. *Card.* LEDOCHOWSKI.

II.

LETTER OF HIS EMINENCE THE CARD. PREFECT OF PROPAGANDA,

ON THE ANNUAL COLLLECTION FOR THE PROTECTION OF THE SANCTUARIES OF THE HOLY LAND.

DIE 20 FEBRUARII, 1891.

ILLME ET REVME DOMINE :

Haud ita pridem hoc Sacrum Consilium Christiano Nomini propagando præpositum diligenter ad examen revocavit ea omnia quae ad necessitates Missionum Palæstinæ, quaeque ad regimen et moderationem arcæ a Fratribus Minoribus Franciscalibus in Locorum Sanctorum curam custodiamque administratæ referuntur. Hac opportunitate petitiones Apostolicæ Sedi porrectæ circa eadem argumenta exhibitæ sunt. Enimvero exploratum est, inspectis temporum nostrorum circumstantiis, auctaque itinerum facilitate, desiderium inter fideles quotidie magis exardescere ea loca visendi, quae Salvator Noster Christus Dominus præsentia sua, ac prædicatione, potissimum vero morte ac sepulcro suo nobilissima imprimis reddidit, eaque de causa ingentes sane expensas ad peregrinos hospitio recipiendos exigi : insuper Sanctuariis conservandis, restaurandis, scholis erigendis, missionibus provehendis haud exiguam pecuniæ vim requiri.

Ad administrationem vero collectæ stipis oculos convertens, eam reperit esse tanto ponderi plane imparem. Decennio quippe mox

elapso diligenter inspecto, vim reddituum custodiae Terrae Sanctae vix ad decies centena millia libellarum pervenire intellexit. Qui quidem ex triplici fonte derivantur. Pars siquidem illius summae ex oblationibus ad sanctuarium, ex juribus stolae, et eleemosynis missarum, quae a Franciscalibus celebrantur, proveniunt : pars ex collectis, quas in universo orbe Fratres ipsi industria sua perficiunt : pars denique ex eleemosynis, quae Feria VI in Parasceve in omnium gentium ecclesiis colliguntur. Haec porro postrema pars non nisi exiguam portionem totius redditus, quae nimirum tertiam partem illius certe non excedit, complectitur. In ea vero conferenda stipe Americae et Europae gentes aeque concurrunt. Ad quam pecuniam diligenter ac studiose administrandam jam a pluribus saeculis benemerens Ordo Minorum magna cum laude incubuit ; dum fidem Catholicam duris exantlatis laboribus, fusoque sanguine, praeclari sui Fundatoris vestigiis inhaerens, per totam Palaestinam, Syriam, atque Aegyptum amplificavit. Quapropter Apostolica Sedes nedum religioso hujusmodi viros benevolentia ac beneficiis suis nullo non tempore cumulavit, verum ipsum Terrae Sanctae Pium Opus non unius nationis proprium sed internationale constituit, quo ea, quae illius intersunt, vigilantiae religiosorum virorum ex diversis nationibus credita communi veluti præcipuarum Europae gentium studio procurentur : tantumque administrationis negotium sibi obnoxium declaravit. Ea itaque omnia considerans S. Congregatio, et curam prorsus singularum rerum ad Terram Sanctam pertinentium sibi a Summo Pontifice commissam esse sciens, eodem adprobante declarandum censuit, uti per praesentes declarat, administrationem arcae Custodiae Terrae Sanctae sub sua speciali tutela esse constitutam, sibique negotiorum quoad eam gestorum uti antea ita in posterum esse quotannis reddendam rationem, ut a se examinetur et a summo Pontifice adprobetur. Hoc scilicet modo debita oblationum ratio habebitur, quaeque ad nova aedificia extruenda, vetera amplificanda, caeteraque gravia in quoscumque usus dispendia pertinent, S. Consilium accuratae disceptationi subjiciet ipsisque religiosis viris, SSmo D. N. sanciente, perficienda committet.

Ut vero commodius oblationum collectae fiant, mandatur ut apostolicae litterae die 26 Decembris 1888, datae, quae incipiunt *Salvatoris* ab universis ad quos pertinent omnino ad executionem mittantur, collectaeque eleemosynarum una vice singulis annis Feria VI in Parasceve, vel alio quolibet intra annum die pro Terra Sancta per Commissarios Ordini SS. Francisci ex omnibus orbis region-

ibus diligenter transmitti, quacumque dispensatione exinde revocata.

Quoniam vero studiosissime satagendum est ne in Palestinae regione praeterea, quae ab antiquo recognita sunt, nova Sanctuaria aut recenter inventa, aut in posterum detegenda inconsiderate adstruantur, absolute vetat hoc S. Consilium ne quis uti authentica prodat ejusmodi Sanctuaria vel eorum cultum permittat, quin idem Consilium ea super re judicium edat, ac sententia sua ut talia recognoscat ac probet.

Haec A. T. gravissima hac super re significanda erant: interea vero D. O. M. vehementer adprecor ut omnia fausta felicia tibi fidelibusque curae tuae creditis concedat.

Addictissimus uti frater

J. *Card.* SIMEONI, *Prefectus.*
D. ARCHIEP. TYRENSIS, *a Secretis.*

DECRETUM DE DIMISSIONE REGULARIUM CLERICORUM.

Auctis admodum ex singulari Dei beneficio votorum simplicium Institutis, uti multa inde bona oriuntur, ita aliqua parit incommoda facilis alumnorum huiusmodi societatum egressus et consequens, ex iure constituto, regressus in dioecessim originis. Haec autem graviora efficit temporalium bonorum inopia, qua nunc Ecclesia premitur, unde Episcopi saepe providere nequeunt ut illi vitam honeste traducant. Haec, aliaque id genus, etiam de alumnis Ordinum votorum solemnium, perpendentes nonnulli Sacri locorum Antistites, pro Ecclesiastici ordinis decore et fidelium aedificatione, ab Apostolica Sede enixus precibus postularunt, remedium aliquod adhiberi. Cum ergo totum negotium SSmus. D. N. Leo PP. XIII. detulisset Sacrae huic Congregationi Episcoporum et Regularium Negotiis et Consultationibus praepositae, Emi. patres in Convento Plenario habito in Vaticanis aedibus die 29 mens. Augusti anni 1892, praevio maturo examine ac discussione, perpensaque universa rei ratione, opportunas edere censuerunt dispositiones per generale decretum ubique locorum perpetuis futuris temporibus servandas. Quas cum SS. D. N. in Audientia d. 23 Sept. huius anni 1892 infrascripto Secretario benigne impertita probare et confirmare dignatus fuerit, ea quae sequuntur per praesens decretum apostolica auctoritate statuuntur et decernuntur.

I.—Firmis remanentibus Constitutione S. Pii V diei 14 Oct. anni 1568 incipient. *Romanus Pontifex*, et declaratione sa me. Pii PP. IX edita die 12 mens. Iunii anni 1858, quibus Superioribus Ordinum Regularium prohibetur, ne litteras dimissoriales concedant Novitiis aut Professis votorum simplicium triennalium, ad hoc ut titulo Paupertatis ad SS. Ordines promoveri valeant, eaedem dispositiones extenduntur etiam ad Instituta votorum simplicium, ita ut horum Institutorum Superiores non possint in posterum litteras dimissoriales concedere pro SS. Ordinibus, vel quomodocumque ad sacros Ordines alumnos promovere titulo Mensae communis, vel Missionis, nisi illis tantum alumnis, qui vota quidem simplicia, sed perpetua iam emiserint, et proprio Instituto stabiliter aggregati fuerint; vel qui saltem per triennium permanserint in votis simplicibus temporaneis quoad ea Instituta quae ultra triennium perpetuam differunt professionem. Revocatis ad hunc effectum omnibus indultis ac privilegiis iam obtentis a S. Sede, necnon dispositionibus contrariis in respectivis Constitutionibus contentis, etsi tales Constitutiones fuerint a S. Sede Apostolica approbatae.

II.—Hinc notum sit oportet generali regula haud in posterum dispensatum iri, ut ad Maiores Ordines alumnus Congregationis votorum solemnium promoveatur, quin prius solemnem professionem emiserit, vel per integrum triennium in votis simplicibus perseveraverit, si alumnus Instituto votorum simplicium sit addictus.—Quod si interdum causa legitima occurrat, cur quispiam Sacros Ordines suscipiat, triennio nondum expleto, peti poterit ab Apostolica Sede dispensatio, ut Clericus vota solemnia nuncupare possit, quamvis non expleverit triennium; quoad Instituta vero votorum simplicium, ut vota simplicia perpetua emittere possit, quamvis non expleto tempore a respectivi Instituti Constitutionibus praescripto pro professione votorum simplicium perpetuorum.

III.—Dispositiones contentae in decreto S. C. Concilii iussu sa. me. Urbani VIII edito die 21 Septembris 1624 incipien. *Sacra Congregatio*, ac in decreto eiusdem S. C. iussu sa. me. Innocenti XII edito de 24 mens. Iulii anni 1694, incipien. *Instantibus*, ac in aliis decretis generalibus, quibus methodus ordinatur a Superioribus Ordinum Regularium servanda in expellendis propriis alumnis, nedum in suo robore manent, sed servandae imponantur etiam Superioribus Institutorum votorum simplicium, quoties agatur de aliquo alumno vota simplicia quidem sed perpetua professo, vel votis simplicibus temporaneis adstricto ac in sacris insuper Ordinibus constituto dimittendo: ita ut horum neminem et ipsi dimittere

valeant, ut nunc dictum est nisi ob culpam gravem, externam, et publicam, et nisi culpabilis sit etiam incorrigibilis. Ut autem quis incorrigibilis revera habeatur Superiores praemittere debent, distinctis temporibus, trinam admonitionem et correctionem; qua nihil proficiente, Superiores debent processum contra delinquentem instruere, processus resultantia accusato contestari, eidem tempus congruum concedere, quo suas defensiones sive per se, sive per alium eiusdem Instituti religiosum, exhibere valeat; quod si accusatus ipse proprias defensiones non praesentaverit, Superior, seu Tribunal, defensorem, ut supra, alumnum respectivi Instituti ex officio constitutere debebit. Post haec Superior cum suo Concilio sententiam expulsionis aut dimissionis pronuntiare poterit, quae tamen nullum effectum habebit si condemnatus a sententia prolata rite ad S. C. EE et RR. appellaverit, donec per eamdem S. C. definitivum iudicium prolatum non fuerit. Quoties autem gravibus ex causis procedeni methodus supradicta servari nequeat, tunc recursus haberi debeat ad hanc S. C. ad effectum obtinendi dispensationem a solemnitatibus praescriptis, et facultatem procedendi summario modo iuxta praxim vigentem apud hanc S. C.

IV.—Alumni votorum solemnium, vel simplicium perpetuorum, vel temporalium in Sacris Ordinibus constituti, qui expulsi vel dimmissi fuerint, perpetuo suspensi maneant, donec a S. Sede alio modo eis consulatur; ac praeterea Episcopum benevolum receptorem invenerint, et de ecclesiastico patrimonio sibi providerint.

V.—Qui in Sacris Ordinibus constituti et votis simplicibus obstricti sive perpetuis, sive temporalibus, sponte dimissionem ab Apostolica Sede petierint et obtinuerint, vel aliter ex Apostolico privilegio a votis simplicibus vel perpetuis vel temporaneis dispensati fuerint ex claustro non exeant donec Episcopum benevolum receptorem invenerint et de ecclesiastico patrimonio sibi providerint, secus suspensi maneant ab exercitio susceptorum Ordinum. Quod porrigitur quoque ad alumnos votorum simplicium temporalium, qui quovis professionis vinculo iam forent soluti, ob elapsum tempus quo voto ab ipsis fuerunt nuncupata.

VI.—Professi tum votorum solemnium, tum simplicium ab Ordinariis locorum ad Sacros Ordines non admittantur, nisi, praeter alia a iure statuta, testimoniales litteras exhibeant, quod saltem per annum sacrae theologiae operam dederint, si agatur de subdiaconatu, ad minus per biennium si de diaconatu, et quoad presbyteratum, saltem per triennium, praemisso tamen regulari aliorum studiorum curriculo.

Haec de expresso Sanctitatis Suae mandato praefata Sacra Congregatio constituit atque decernit, contrariis quibuscumque, etiam speciali et individua mentione dignis, minime obstantibus.

Datum Romae, ex Sacra Congregatione Episcoporum et Regularium, die 4 Novembris 1892.

I. *Card* VERGA, *Praef.*
✠ IOS. M. *Arch.* CAESARIEN. *Secretarius.*

BOOK REVIEW.

THE CATHOLIC PRIESTHOOD.—By Rev. Michael Müller, C.SS.R.—New York, Cincinnati and Chicago: Benzinger Bros.

P. Müller published his two excellent volumes on the Catholic Priesthood in 1885. His training, his constant associations as a missionary with the secular clergy of the United States, and above all the habits of his mind engendered by a wide reading of the Fathers and Catholic theologians, gives us the assurance of his ripeness and orthodoxy in his dealing with a subject which requires both to make its treatment practically useful. We have a translation of Dubois' *Le Saint Prêtre*, and that charming picture of the priestly life by Cardinal Manning, beside a number of other books like the English version of the *Directorium sacerdotale* which are helps to the cleric and priest in following out his sacred calling; but Father Müller's work is more comprehensive than any of these. It is a book for constant spiritual reading, leading us from the contemplation of the priestly dignity through all the details of the private, public and, what the auther calls, mixed life of the priest. The latter is in truth the inner life of every cleric as distinguished from his various domestic and professional duties.

Priests sometimes object to the tone of correctness or correction which characterizes works like this, but surely an experienced and venerable missionary may assume that his brethren in the ministry need not be flattered in order to make their conscientious duty of sanctification palatable to their understanding.

For the rest the work is methodical and definite in its outline, and herein it differs favorably from many writers on the same subject, especially in French and German, whose diffusive style makes the reader at times lose sight of the points which should become aids to memory, if we may say so, of his conscience. Thus, to take an the example at random, the chapter treating of "what we should do in transacting affairs of importance," begins by a statement of points which are to be developed in the course of the dissertation:

1.—Take counsel of God and men.

2.—Avoid precipitancy.

3.—Be resolute in your undertakings.

4.—Proceed with circumspection.

5—Avoid duplicity in dealing with others.

Each of these counsels is illustrated in the course of the chapter to which they form the introduction. Throughout the author proceeds in the same lucid way. We recommend anew this work, already favorably known to many of the clergy in the United States for whose interest it has principally been written.

THE CREEDS EXPLAINED; or an Exposition of Catholic Doctrine According to the Creeds of Faith and the Constitution and the Definitions of the Church. By the Rev. Arthur Devine, Passionist.—New York: Benziger Bros., 1892, pp. xxvi, 434.

There are in our language a number of books kindred to the one before us in matter, scope and general method, but we know of none that has precisely the same special feature and merit. Its peculiar excellence is perhaps its theological character, in the strict technical sense of this term. Indeed we might style the work a manual of Dogmatic Theology of its own subject matter.

The elaborate Introduction treats of the general nature of Faith, its object and motive, certitude, necessity, liberty, integrity, credibility, its articles and creeds. In the body of the work, each article of the creed is taken up, the texts of the Apostolic and Nicene symbols are given side by side. The article is then succinctly explained, and the proof set forth from the theological sources, Holy Writ, Tradition, the Church's definitions, the authority of the Fathers and theologians, and from reason.

The author intends his work "as a help to Catholic students and teachers; as a safe and secure guide to the laity in matters of Catholic belief; and as a convenient hand-book for priests on the mission for the preparation of their sermons and instructions. Non-Catholics may learn from it a correct knowledge of the Christian doctrine as held and taught in the Catholic Church (vii)."

To one of these purposes the book is particularly adapted. Its clear-cut divisions, its suggestive pithy paragraphs make it a help to the "hard-worked priest in preparing his pastoral sermons and instructions." The other classes of readers, too, will find the work of genuine value, provided they have time and ability to weigh and assimilate its contents. Owing probably to the fact that "it contains

the summary and substance of lectures and instructions which for several years the author had been accustomed to give to students and pupils (v)," its brevity and conciseness involve its arguments occasionally in obscurity. An instance of this is found in the proof from intelligence for the existence of God. (p. 67). Perhaps however this is only saying in other words that the book may not be skimmed over, but must be carefully studied. On the whole it forms a useful addition to catechetical literature.

SHORT SERMONS ON THE EPISTLES for every Sunday in the Year. By the V. Rev. N. M. Redmond, V.F.—Fr. Pustet & Co.: New York and Cincinnati, 1893.

Two years ago Fr. Redmond gave to the public a neat volume of "Short Sermons on the Gospels." That they were well received is proved by this second volume "On the Epistles." The purpose of these sermons originally was, to use the words of the writer, "to furnish weekly instruction of a religious nature to the people of the out-missions, who, owing to the large territory and scattered Catholic population of the diocese (Sioux Falls), could not, without grave inconvenience, hear a sermon or instruction, save at monthly or even greater intervals." The sermons are, accordingly, "replete with matter suggested by experience as best adapted to the wants of the people." Healthy in doctrine, practical, good in style, and, above all, short, these instructions hardly need any recommendation from the reviewer to make them acceptable to a large class of our clergy.

DIE APOKALYPSE des hl. Johannes, erklart fur Theologie-studierende und Theologen. Von P. F. Sales Tiefenthal, O.S.B., Kapit. und Prof. im Colleg St. Anselm, Rome.—Paderborn: Ferd. Schoningh, 1892. (Pustet & Co.)

As the only prophetic book in the Canon of the New Testament the Apocalypse presents naturally more difficulties to the interpreter than any other of the Sacred Writings. The Old Testament prophecies have on the whole been cleared up by the facts of their fulfillment, and when we speak of Daniel and Zachary as Apocalyptic Books it can hardly be in the stricter sense of the word. Attempts to unravel the secrets of St. John's vision at Patmos have led to much discussion of a merely speculative character, but the more temperate Catholic writers, beginning with Marius Victorinus, up

to our own days, have sought to justify their interpretation on historical grounds. This has been done in various ways. Some have seen in the prophecy an allegory which covers the historic antecedents of the Church, marking the various epochs which have characterized God's immediate manifestation to man; others have confined themselves to interpreting the vision of St. John as referring exclusively to the future developments of the Christian Church; and, again, others have gone beyond and delved into the secrets of the Church's triumphs at the end of ages.

Regarding the work before us, it is at the outset promising to find that the author is a Benedictine and professor at the college of St. Anselm in Rome. There has been a marked revival in the Benedictine Order within the last thirty years or more, not only of studies but of the ancient contemplative spirit, and that spirit was fanned into flame first, we believe, in Rome, whence it went northward with increasing vigor. Like P. Wolter's "Psallite Sapienter," which may be traced to a similar source, the works of these revivers of exegetical studies are, for the most part, written in German and accessible, we regret to think, only to scholars familiar with that language. For the interpretation of the Apocalypse the contemplative genius must be considered a distinctive qualification, and our author has given proof of his ability to use it with discretion in his former work on the Canticle of Canticles which calls for similar talent, apart from the erudition which, of course, is an absolute requisite in these days of exact biblical criticism.

The history of the canonicity of the Apocalypse which the author gives us in the first part of his work is unusually exhaustive, especially regarding the earlier testimony derived from Christian apologists in Egypt and West Africa, Phœnicia, Illyria and Italy. Against the overwhelming array of Catholic witnesses belonging to the first two centuries of its existence, that is to say from the beginning of the second to the end of the third century, we have only two authoritative names brought forth by the adversaries of the inspiration of the book, namely that of Cajus, who is cited by Eusebius and that of Dionysius of Alexandria. The first-mentioned source is shown to be fictitious inasmuch as the objection is founded on a misinterpretation of the historian's text who speaks of several apocryphal books which went under the name of *apocalyptic writings* and were used by Cerinthus the Sectarian to give plausibility to his heretical doctrines. The other source, that of Dionysius, has indeed some foundation, but it is not such as to

shake the arguments of a much more positive character on the other side. The fact that the Apocalypse is not contained in the *Peschito* may, the author thinks, help to throw some light on the still doubtful date of the origin of the Syriac version, rather than disprove the canonicity of the book in question. As Dionysius was the first to dispute this canonicity he may have influenced the Syriac translators so far as to make them await a settlement of the doubt which in Dionysius had certainly a strong and representative advocate. But then S. Ephrem does not hesitate to acknowledge the inspiration and authorship of the Apocalypse, and the Egyptian versions made at this time likewise contain it.

The exact time of the writing of the Apocalypse is, contrary to the opinion of some modern exegetists who assign an earlier date, placed under the reign of Domitian. The author supports his thesis both by intrinsic and extrinsic argument. The date is evidently of great importance, not only to the correct interpretation of the prophecy itself but to the establishing of its very character, at least in part, as a revelation; for if we assume that the book was written after the destruction of Jerusalem, there is no room to suppose that St. John intended his words as a revelation, to be applied to that event.

In the interpretation of the text, which graphically outlines the vicissitudes and the hopes of the Church, the author selects the old Greek text which seemed to him as the most reliable of the many *variantes;* but he takes account, throughout, of the different readings and of the Latin Vulgate. It is not within our province here to follow the writer into the details of his exposition. Suffice it to say that it has satisfied our desire for light upon this beautiful vision of the Beloved Disciple so far as it is permitted to anticipate the future developments of the Catholic Church. After all only the perfect lover of Christ can fully understand the secrets of His divine Spouse. The learned Benedictine who here converses upon these secrets does so with the rare power of a meditative mind. For the rest the work is a remarkable monument of scriptural erudition.

MAGISTER CHORALIS. A Theoretical and Practical Manual of Gregorian chant. For the use of the Clergy, Seminarists, Organists, Choirmasters, Choristers, &c. By Rev. Dr. F. X. Haberl.—Second Engl. edition (from the ninth German.) By the Right Rev. Dr. Donnelly, Bishop of Canea, V. G. Dublin.—Ratisbon, New York and Cincinnati. Fred. Pustet, 1892.

This new edition of a well-known manual may be called a new work. The first English edition was made by Bishop Donnelly, from the fourth of the original. Since then six other issues have gone forth from the German press and the ninth presented already so many changes and additions that, as the Right Rev. translator says, a completely new work was placed before him rather than a revision of the old. Dr. Donnelly has, however, retained some useful remarks, here and there, of the former text of the work, although the author himself had thought them of less importance and accordingly eliminated them from his later editions. These portions are printed in brackets.

It may seem strange at first sight that an eminent and learned prelate of the Irish Church should undertake in this case the work of translation, which, with Guidetti, he calls an "opus multarum vigiliarum;" yet it is only an evidence that the "desire for a dignified and devotional rendering of the genuine music of the Church" is not the ephemeral sentiment of a certain class but backed by the disinterested efforts of men whose experience proves that they appreciate definite system, apart from zeal, as a means to carry out the wished for reform.

In answer to a good deal of of opposition against the introduction of the liturgical chant books published at an enormous outlay of money by Chevalier Pustet of Ratisbon it must be remembered that the Holy See made ineffectual attempts to induce the French publishers to undertake so expensive work on their own responsibility. Fr. Pustet alone seconded the wishes of the Sovereign Pontiff, at much risk, considering that numerous works which complete the entire liturgical library can have but a very limited sale, whilst they all are of perfect workmanship, in some cases indeed superb specimens of the book-maker's craft. As typical editions they are not only approved by the Sacred Congregation but made and corrected by members of that Congregation and in some cases, as that of the Gradual, they bear the imprint *Romae* instead of *Ratis-*